Baptist Leader

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JUNE

THE TEACHER'S BIBLE SHOULD GROW TOO

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THE PULPIT COMMITTEE

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SOLVING THE MAN-POWER PROBLEM

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RECREATION IN SUMMER CAMPS

1944

DANIEL'S ANSWER TO THE KING

Painted by
BRITON RIVIERE
(1840-1920)

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BRITON RIVIERE, London-born painter of historical subjects, took special delight in portraying wild animals, and did so with a skill which made him a worthy rival of the great Landseer. In the biblical account of Daniel's experience in the lion's den, Riviere found a subject much to his liking. He could use these powerful, snarling beasts to heighten the dramatic effect of his painting. Though it is possible that Riviere was somewhat more interested in painting lions than in setting forth the spiritual significance of the Bible story, he has given us, to say the least, a realistic and easily understood picturization of the event.

Daniel, as one may see from his costume, especially his richly ornamented belt, is a man of importance in the kingdom. But the jealous "presidents and satraps" have conspired against him. They have framed a law that for thirty days prayer shall be offered only to Darius the king, and the king has signed it. Daniel, knowing that the penalty is death, has ignored the decree; he has prayed to God, as his custom was, three times daily. In consequence, he has been thrown to the lions—lions which the king kept on hand to insure that there would be no shortage of big game whenever he might choose to go ahunting.

But what strange thing is this? Though Daniel is defenseless (his hands are tied behind his back), he displays no fear! And the lions, though they growl, keep their distance and do not open their mouths! This, surely, is of God, who is able to deliver the man who puts his devotion to God ahead of his personal safety.

In a moment the conscience-stricken king will call through the grating, scarcely daring to hope that Daniel is still alive. Read the whole of the inspiring story in Daniel 6: 1-28. It gave courage to men of old; it has a message for today.

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Editorial Staff
LEONARD R. JENKINS, Editoral Counselor
MARGARET M. CLEMENS, Children's Leader
STANLEY A. GILLET, Young People's Leader
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JOHN CALVIN SLEMP, Teachers' Materials

Baptist Leader

Vol. 6 JUNE, 1944 No. 3

This Month

■ Each year as the reports of our denomination's work come to our attention some of us wonder how so much has been accomplished. The number of pastors and national and state staff workers is not sufficient to account for all of these achievements. The answer is found in the person of the volunteer Christian whose devotion to the work of the kingdom of God leads him to divide his time with the church and to sacrifice personal interests in order that he may teach, fill an office or serve on a committee. The cover on this issue is intended as a recognition of such individuals whose heart is in the Lord's work. Even in the midst of the crowded business day their thoughts turn to the claims and the opportunities of their church, and their prayers go to God for his blessing upon that great institution.

■ **A Calendar of Work** by Pearl Rosser makes its reappearance. Published every quarter this feature gives a summary of the activities and the special dates for the three months ahead in the children's division. **A Vacation School Project** by J. Francis F. Peak carries out some of Miss Rosser's suggestions.

■ Stuart W. Kroll sends a powerful message to youth in **Christian Young People Must Prepare for Peace** as he stresses the fact that the peace of tomorrow can be attained by young people who train for it now.

■ Evan J. Shearman has written a timely article on **Planning the Sunday Church School Year.** Churches should be planning in advance for the coming year. Edgar C. Smith supplements this information with **A Planned School** in the Workers' Conference section.

■ Erma Paul Ferrari has a word to say about juvenile delinquency and the church school. What is happening to many of our junior high youth and why? **Millions of Church Prospects** will answer many of your questions and start you thinking about this problem.

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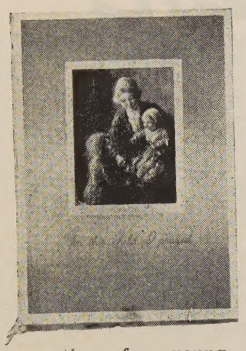

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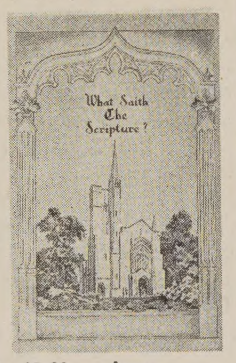

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OF INTEREST TO BAPTISTS

■ Three Eastern theological schools will join forces this summer in conducting an "accelerated" program of ministerial training at Union Seminary in New York. Seminaries involved in the joint project are Colgate-Rochester Divinity School, Rochester, N. Y.; Hartford Seminary Foundation, Hartford, Conn., and Union. The program will consist of two periods of six weeks' duration. Faculty members from all three institutions will serve as instructors.

■ Twenty-one of the leading Protestant denominations in this country contributed a total of $1,559,991 during 1943 for the relief of war victims abroad, it was announced in New York by Dr. Leslie Bates Moss, executive director of the Church Committee on Overseas Relief and Reconstruction. Contributions exceeded the 1943 goal by nearly $7,000. At the same time Dr. Moss revealed that the committee's 1944 budget would be increased to $1,870,000.

Commenting on the anticipated expansion of relief needs as the occupied areas of Europe open up, the church official stated that one representative from the American Protestant churches will be sent to each liberated country for "fellowship" and to secure information concerning the needs of the various continental churches.

Projects for which church funds are earmarked include rebuilding of the damaged and the destroyed churches, famine and flood relief, medicine, food, family loans, financial help to "orphaned missions" and providing Bibles and books.

■ Main postwar reconstruction needs of European religious groups are presented in a report drawn up in Geneva by the reconstruction department of the World Council of Churches which represents eighty-five non-Roman communions in many countries.

The report describes the principal needs of the German churches as the establishment of provisional church centers in cities where practically all church property has been destroyed by bombing raids, the rebuilding of dissolved Christian organizations, the production of church literature and the restoration of home missions. Most urgent needs of the French churches are said to be the restoration of pastors to their parishes, the continuance of their salaries and the rebuilding of destroyed church property. Needs of the Balkan churches, the report states, are Bibles and other religious literature and scholarships for theological students.

■ The postwar role of the church in ministering to returning servicemen and to civilians during the period of reconversion from wartime to peacetime industry was discussed in New York at the first meeting of an Intercouncil Committee on Postwar Planning recently established by seven major Protestant interdenominational bodies.

Agencies affiliated with the new committee are the Federal Council of Churches, the Home Missions Council, the Foreign Missions Conference, the International Council of Religious Education, the Missionary Education Movement, the United Stewardship Council and the United Council of Church Women. Committee members heard reports on the probable needs of returning servicemen and women; adjustment of military personnel to family life; problems of overage civilians who will have no place in industry after the war; and the problem of women in industry.

■ Broadened emphasis in Alabama prisons on religious and educational activities to "turn out a man better fitted for life than when he came in" was urged in Montgomery, Ala., by H. C. Flowers, welfare chief in the State Department of Corrections and Institutions, in a report to Department Director E. P. Russell and to the Rev. W. H. Swearingen, director of religious and educational activities. Noting that more emphasis had recently been placed on religion and religious activities, Flowers suggested that at least one religious service be held weekly at each institution.

"This is a minimum," he said, "and any other worship programs that you might arrange, consistent with the operational schedules, should be held. We should bear in mind, however, that the prison population might grow tired of long and drawnout religious programs, and we suggest that a simple worship program regularly scheduled will be far better than spasmodic and protracted services."

■ Thirty-one rural missionaries from ten different countries and representing eight denominations were registered at the short-term school for rural workers held recently in Nashville, Tenn., at Scarritt College for Christian Workers. Included in the group were agriculturists, nurses, doctors, teachers and school administrators. The school is one of several short-term projects in addition to the regular curriculum provided by Scarritt College for persons desiring training to meet the changing conditions brought about by the war.

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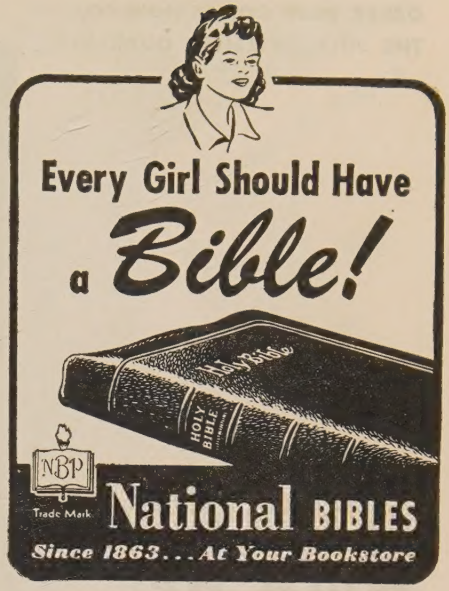
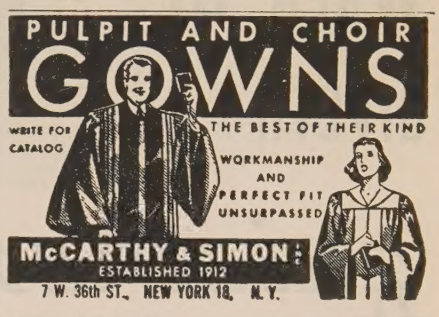
■ Half a million guests in ten months! That is the record of the "home away from home" established by the Lutheran Service Center in Spokane, Wash. Since its opening last May the Rev. Herman I. Muus, director-pastor, says that approximately that number of servicemen have been guests of the downtown center. Some outstanding records have been made. Out of hundreds of checks cashed for absolute strangers, only one has been returned. At this center, everything is free—coffee and cookies at a snack counter, candy and nuts on reading tables, bowls of fruit and sometimes popcorn. The only charge is fifty cents a night for sleeping and shower facilities.

One of the things the boys appreciate most is that they sleep under homemade quilts. Eleven city parishes and many Lutheran aid societies from out of town have donated two hundred homemade quilts and afghans. Native Spokane people were a little startled at first when newly arrived servicemen stopped them on the street to ask, "Where is the place they have the homemade quilts?" But now the Spokane people, too, are proud of the millions of pieces of patchwork patiently sewed together by the churchwomen for those in the service.

■ Famine conditions in Greece have become increasingly acute, Protestant congregations in Athens report to the Central Bureau for European Interchurch Aid in Geneva. Currency deflation and the difficulties of food transportation have brought about a "terrible situation," the report says. Prices of bread, butter, cheese, potatoes and olives have soared, and further increases are announced "every few days." The report states that a shipment of food consisting of 55 cases of condensed milk and 22 cases of soup ingredients sent by the committee through the Red Cross has reached Athens.

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The American Baptist Home Mission Society, G. PITT BEERS, D.D., Executive Secretary, 212 Fifth Avenue, New York City 10.

The American Baptist Publication Society, LUTHER WESLEY SMITH, D.D., Executive Secretary, 1701-1703 Chestnut Street, Philadelphia 3, Pa.

Woman's American Baptist Foreign Mission Society, MISS FRANCES K. BURR, Treasurer, 152 Madison Avenue, New York City 16.

Woman's American Baptist Home Mission Society, MRS. J. WILLARD McCROSSEN, Treasurer, 152 Madison Avenue, New York City 16.

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OF INTEREST TO BAPTISTS

■ Attendance at religious programs conducted by the USO in the clubhouses of the Overseas Department shows a 45 per cent increase in one month's period. The latest monthly statistical report issued by the organization reveals this jump, which is second highest among all group activities and is exceeded only by that listed as "Special Interests." In continental United States the increase is 10 per cent; the increase in religious material distributed, 2 per cent. The figures show that 601,735 pieces of religious literature were distributed in this latest month. All other literature loaned and distributed totaled 614,882. All literature is issued upon request only.

■ Appointment of Dr. Joshua Loth Liebman, spiritual leader of Temple Israel, as a visiting professor at Andover Newton Theological School was announced in Boston, Mass., by Dr. Everett C. Herrick, school president, at the banquet concluding the ninetieth-anniversary observance of the Temple.

■ Religious organizations should be represented on local community committees set up to offer vocational guidance to returning servicemen and civilians, according to the findings of the Southeastern Regional Conference of the National Vocational Guidance Association in Raleigh, N. C. The meetings were jointly sponsored by the association and the North Carolina Council of Churches. The findings declare that religious groups should be represented on such committees because "the church offers resources of which the counselor ought to be aware." It also was stated that "church counselors ought to be kept informed about counseling resources set up by the government and other agencies."

Also recommended was the setting up of institutes through which clergymen and others might receive training for the job of vocational guidance, and it was suggested that in cases in which postwar adjustment is difficult the churches should seek to ameliorate social problems that might be involved, including unemployment, racial prejudices and the breakdown of family life.

■ A William Allen White Interfaith Fellowship has been established at the University of Kansas in honor of the late editor of the *Emporia Gazette*. The fellowship was founded and will be administered by the National Hillel Commission of B'nai B'rith, national Jewish service organization.

■ Despite the war, sales of missionary publications increased 37 per cent in 1943, it was reported at the annual meeting of the directors of the Missionary Education Movement in Atlantic City, N. J. The organization, through the Friendship Press, published missionary books and pamphlets for twenty-seven denominations, representing nine-tenths of the Protestant church membership in the United States and Canada. Working three years ahead, the group made plans for publications in 1947. Gilbert Q. LeSourd, of New York, business manager, reported that the shortage of newsprint has prohibited the reprinting of old publications and new ones are being reduced in size wherever possible.

Because of recent racial conflicts and similar outbreaks throughout the country, the home mission topic for 1946 will be Race Relations, while the general topic for foreign mission books will be India, it was announced. The Rev. Basil Mathews, of London, formerly of the British Office of Information and now instructor of missions at Boston University, has been commissioned to write a book this year under the title, "The Unfolding Drama in Southeast Asia."

■ Growing interest in religious broadcasts is revealed in a survey by the Listener Research Department of the British Broadcasting Corporation. The survey shows that whereas a year ago 30 per cent of the British public could be classified as interested in religious programs as against 42 per cent who actively disliked them, figures as of January this year indicate that 42 per cent of the listeners now favor them, while the percentage opposed has dropped to 33 per cent. The remaining 25 per cent voiced no opinion concerning the broadcasts. The survey shows definite gains for religious programs.

CONGRATULATIONS TO

■ **The First Baptist Church of Janesville, Wis.,** on its centennial observance.

■ **The First Baptist Church of Weymouth, Mass.,** Rev. George S. McNeill, pastor, on its ninetieth anniversary.

■ **The Calvary Baptist Church of Albert Lea, Minn.,** on seventy years of service. The Rev. W. G. Holmberg is the pastor.

■ **The Norton (Kans.) Baptist Church** on its fifty-fifth birthday. The Rev. Ben W. Bergen is the pastor.

■ **The South Broadway Church of Pittsburg, Kans.,** on the celebration of its tenth birthday. The minister is the Rev. E. Paul Fisher.

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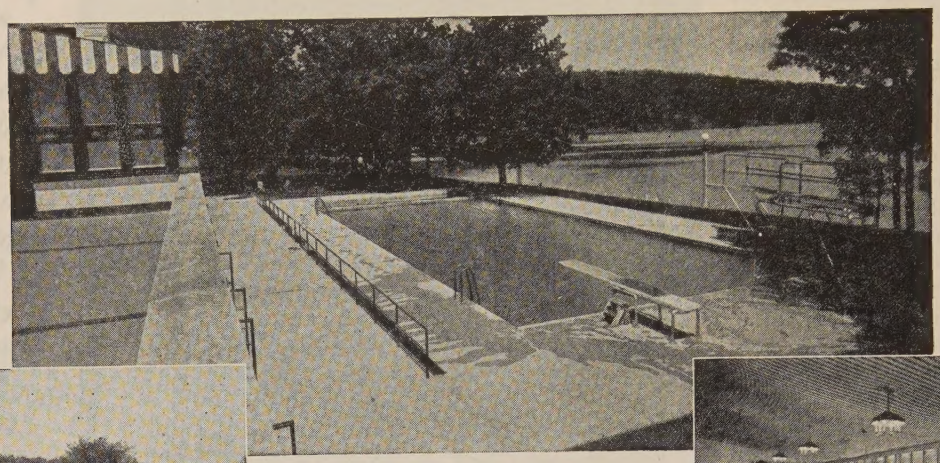

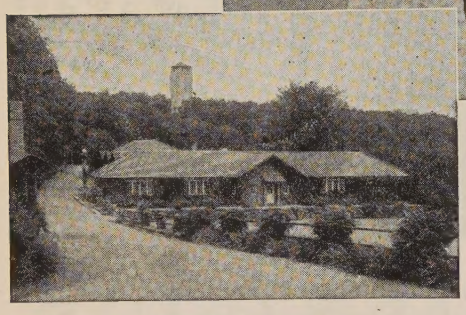

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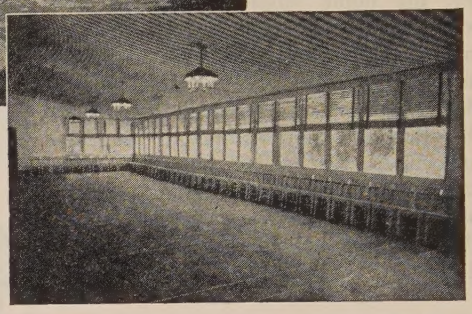


SUMMER SCHEDULE 1944

1. Youth Conference—June 20-27

For students and area youth leaders. Total cost, $19.50, including registration fee of $2.00. Registration application and $2.00 must be sent to your city or state Director of Christian Education before May 10. Conference limited to 300.

2. National Laymen's Retreat—July 1-4 (Three full days)

For Baptist laymen and their families. Daily rates for lodging and meals listed below. Send registration application and $1.00 registration fee to J. C. Clark, Northern Baptist Assembly, Green Lake, Wis., before June 1. Conference limited to 400.

3. Christian Education Worker's Conference—August 8-16

For pastors, teachers, officers, and other leaders in the work of Christian education. Conference rates for lodging and meals listed below. Send registration application and $2.00 registration fee to your city or state Director of Christian Education before July 1. Conference limited to 400.

4. Missions Conference—August 17-25

For pastors and church officers and all who are interested in the extension of the gospel of Jesus Christ at home and abroad. Conference rates for lodging and meals are listed below. Send registration application and $2.00 registration fee to your city or state Baptist Headquarters before July 10. Attendance is limited to approximately 400 conferees.

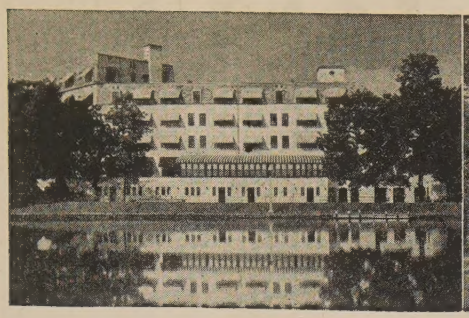
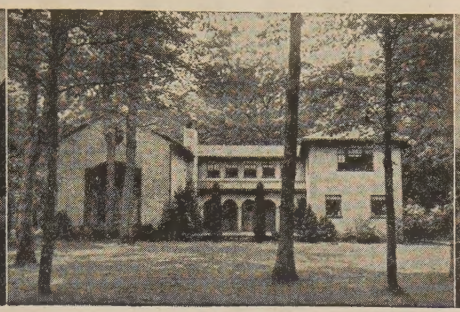
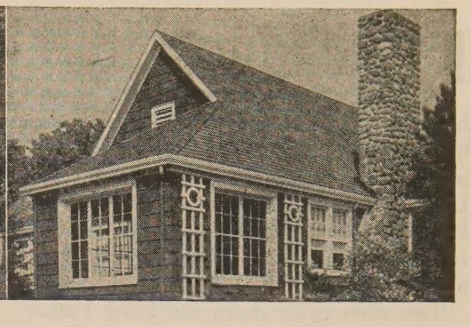
5. Spiritual Resources for Christian Living Conference—August 26—September 4

For those who would like to combine a delightful vacation with a week's conference on Bible study and prayer. This conference will be interrelated with the one listed below. Attendance limited to approximately 225 conferees. Rates for lodging and meals are listed below. Send registration application and $2.00 registration fee to your city or state Baptist Headquarters before July 15.

6. Evangelism Conference—August 26—September 4

For pastors and lay workers interested in helping to build a denominational program of evangelism for our day. This conference will be interrelated with the one listed above. Attendance limited to approximately 200 conferees. Rates for lodging and meals are listed below. Send registration application and $2.00 registration fee to your city or state Baptist Headquarters before July 15.

IANY NORTHERN BAPTISTS HAVE BEEN WAITING FOR

Schedule of Rates—American Plan

	Day	*Weekly*	*Eight-Day*
Garden Lodge and Dormitories—Capacity 100			
Four per room	$2.75	$16.00	$18.00
Three per room	3.00	18.00	20.50
Two per room	3.25	21.00	24.00
One per room	4.00	26.00	29.00
Private Homes—Capacity 100			
Three per room, without private bath	$3.00	$18.00	$20.00
Three per room, with private bath	3.50	22.50	25.50
Two per room, without private bath	4.00	26.00	29.00
Two per room, with private bath	4.25	28.00	31.50
One per room, without private bath	4.50	28.50	32.50
One per room, with private bath	5.00	33.00	37.00
Hotel—Capacity 200			
Four per room—private bath	$3.50	$22.50	$25.50
Three per room—private bath	3.75	25.00	28.00
Two per room—private bath	5.00	33.00	37.00
One per room—private bath	6.50	42.00	48.00

Every attempt will be made to make available the quarters best suited to your desires and pocketbook.

In making reservations, please indicate your first, second and third choices.

For Special National Conferences quotas will be assigned to the respective states and will be reserved for these states until the dates announced; after that reservations will be accepted for any area up to the capacity of the Assembly. For these conferences, make your reservations through your own City Mission Society or State Convention office; for General Conferences (July 5—August 8) send your reservations direct to the Business Manager, Green Lake, Wis.

For all weekly or eight-day conferences, the registration fee of $2.00, additional to the above rates, is payable in advance; and it will be returned if your reservation cannot be accepted because the Assembly is full.

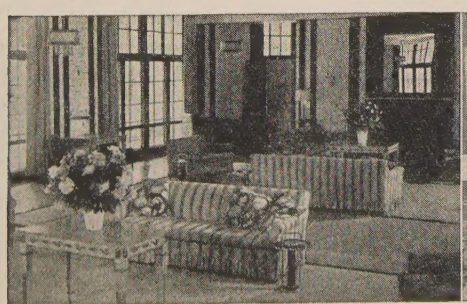
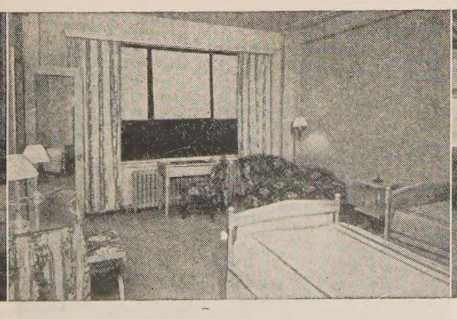
The registration fee for children and youth, 15 years of age and under, $1.00 a week.

Visitor's registration fee, 50 cents a day.

Camp sites available for a nominal charge of 50 cents a day per car, $2.50 a week. Guests will provide their own equipment.

Children up to 10 years of age will receive a 50 per cent rate. Those 11-15 years of age, inclusive, a 75 per cent rate. Special children's leaders will provide classes, recreation and care for children, morning and evening: Charge, $2.00 a week.

A fellowship and games director and other camp craft leaders will be on duty all summer to give leadership to those over 12 years of age, at no cost to guests.

MILLIONS of Church Prospects

THE MOUNTING PROBLEM OF YOUNGER YOUNG PEOPLE

By ERMA PAUL FERRARI

IT WAS THREE O'CLOCK in the afternoon of a bright winter day and two very young sailors stood by an historic elm tree on Boston Common. It happened to be Boston Common, but it might have been Central Park, or the Loop, or the Four Corners. The sailors had five dollars between them, a twenty-four hour shore leave, a zest for life, and no place in particular to go.

Two girls came down the Long Path. One was fourteen and wore a gay, yellow sweater. The other was fifteen and her long bob gleamed in the sun. They carried books, Latin and algebra books, in the crooks of their arms. Their attitude as they approached the old elm flaunted an assurance they did not feel. Life is a very uncertain proposition at fourteen, or even at fifteen.

One of the sailors, bolder than his pal, approached the girl in the yellow sweater. She grinned at him frankly as he took over the Latin book and flipped its pages.

"Caesar, yikes! I studied the old guy once myself!"

The girls gained confidence. "He talks just like Bud," one of them thought, and that was reassuring.

But there was no time for sailors to lose. A twenty-four hour leave is short and preliminaries must be brief.

"Sinatra's at the Orpheum," the second boy said, and the four started gaily across the Common, their bantering talk floating behind them.

On another winter day, two thousand years ago or thereabouts, Jesus stood before a group of people in the city of Jerusalem. It happened to be the porch of Solomon's Temple, but it might have been Central Park, or the Loop, or the Four Corners. And this is what Jesus said: "I am come that they might have life, and that they might have it more *abundantly*."

Some of the people to whom Jesus spoke that day were doubtless old and burdened, and some were doubtless young and carefree. But all were seeking what people, old and young, have always sought in one way or another, an *abundant* life. The two young sailors might have been in that group. They were taking a long chance at losing their lives and they knew it. Surely life owed them abundance for the time that might be left. The girls in gay sweaters might have been there. They, too, were seeking the abundant life, and by the only means they knew, or at least the only means at hand. And the reason they, and we, go so far astray in our seeking is that our conception of what constitutes abundance is entirely false, or twisted, or narrow. Somebody has to show them, and us, what the abundant life really is and how to find it.

"But what," you ask, "have strange young sailors and these girls in gay sweaters to do with me?"

"I'm a busy housewife, and keeping house is grim business these days."

"I teach school five days a week and manage to help in the church school on the seventh."

"I work in an office, often overtime, keeping records and making out government reports."

"I travel through the state trying to sell despite priorities and shortages."

Statistics are dull things. They are not only dull, but often they are false because they tell half-truths intended to startle. But when social workers everywhere tell us that the age of delinquent young people is dropping from the upper teens to the lower, then the church if it takes its job seriously must do something about it. And that is why girls and boys in your community and in your church, most of all in your church, must be your concern. For these dull statisticians say also, and it is true, that more and more these misled boys and girls come, not from the other side of the tracks, but from the pleasant, quiet sections of our towns and cities. Their parents are fre-

THE OLDER BROTHER IS IN THE INFANTRY

MEETING A BOY ON HIS OWN GROUND

A FEW MINUTES YIELD RICH DIVIDENDS

HOME-FRONT TASK FOR TODAY

THE CHURCH OFFERS GOOD TIMES

quently the solid citizens of their communities, but their sons and daughters have yet to discover for themselves how to find the abundant life, or even what it is.

War, you see, always and inevitably *raises* morale, but *lowers* morals. And like the flu, lowered morality spreads from wherever it gains a footing to all classes of society. Our own young people are not immune. They aren't old enough to have built up an immunity. And so the uncertainty, the restlessness, the atmosphere of abandon, the lack of normality in our ways of living, all these things that sweep over a world at war affect them. Their older brothers and the young men in their neighborhood are in Italy or on some far-distant isle in the Pacific or in Iceland or India. Their older sisters are wearing the glamorous uniforms of the WACS and the WAVES. The girl from next door is a nurse in North Africa, Susan's father has gone to Washington, our pastor is a chaplain down in Texas. Little wonder that the lower teens, the in-betweeners, are restless. Nothing in their world is steady. Nothing, that is, except home, if it is the proper home, and church, if it is the proper church.

Lest we seem to be going all around Robinhood's barn to come to the point of the story, it is simply this: that the church through a program for these younger young people, who are neither young people nor children, has a big and important job to do. We have two major responsibilities. The first is an offshoot of the war. We must present a program so challenging that these boys and girls will not think they have missed the bus so far as finding their place, through their church, in this present-day world is concerned. That program must be at once educational, social, and, above all, religious.

The second responsibility has always been with us, war or no war. Except as a means to an end, it makes the first seem superficial, for it is to present Jesus and his marching orders as the way for young people to find life abundant and permanently satisfying and happy. War, uniforms, bombardiers, far-off places—these catch the imagination. Surely these things mean the abundant life! So it is their misguided attempts to match the experiences of the older young men and women who are in the thick of things, who, it would seem, must be living abundantly, that lead so many boys and girls astray. We therefore must also catch their imagination, so that girls will become convinced that there is beauty not only in cosmetics and gay sweaters, but in righteousness, and boys will see that there is gallantry not alone in flying a Fortress but in playing the game squarely, right here on the home front.

Young people are quick to recognize these truths when they are reminded that Jesus upset an established social order, shook the Roman Empire, waged a spiritual war more powerful than any conquests made by Caesar or Napoleon or Hitler, while he blessed little children and went about doing good. The fact of the matter is, we have allowed the greatest movement that the world has ever known to become, in the eyes of our young people, colorless, dull, lacking in force, needing no great effort and involving no thrilling human adventure. We have seemed to credit all the really great achievements of our age to science, to exploration, to war, to art, and our young people have in consequence forgotten that there is drama, high purpose, daring and great nobility in abundant Christian living.

You, then, as a leader, a teacher, a church member, are the most important part of this job. Has Christ's program lost its challenge for you, or does your lively interest, your devotion, your spiritual happiness, your good sportsmanship, testify that it is still for you the biggest thing in the world? Because you, by your living example, are the primary exponent of the abundant life. That is the first step in our young people's program.

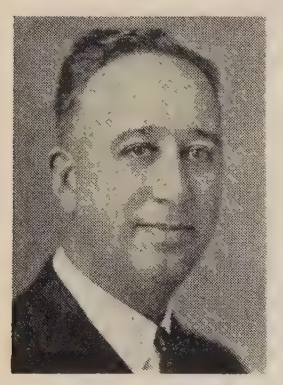
The second is organization. About thirty years ago the educational leaders of this country openly recognized the great leakage that occurred between the ninth and tenth grades of the school system, that is, between the grammar and high schools. At that point the disinterested, the slow, the discouraged and the willful students dropped out. Having completed grammar school they did not for one reason or another make the jump to the high school. Some means must be found, said these educators, to bridge that gap. And they found the means in the junior high school, which made the gap less obvious and eased these indifferent or less able youngsters over it.

The same leakage, only a much more serious and prevalent one, occurs in our church schools. It isn't difficult usually to keep the little folks and the juniors coming, but at 12, 13, and 14 we begin to lose them. Lack of encouragement or a poor example at home, the call of outside interests, adolescent indifference, poor teaching, no well-defined school program, all these contribute to that leakage. And the result has been that great numbers of our young people, having come up through the early and middle years of the church school, suddenly discover that the abundant life as they visualize it is not to be found in Sunday school. To bring the truth of this assertion home, you have only, if you are in an average school, to compare the enrollments in the Primary Department with those of your young people's divisions. Note how they drop in the early teens.

The remedy for this situation lies in their own organization, their own plans, their own leadership, their own ideas. To put it another way: Jesus must be interpreted for these young teensters in very different ways from those used with older young people or children. Transi-

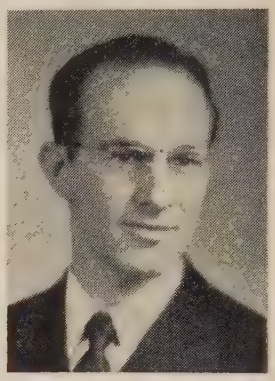
(*Please turn to page 14*)

ARCHITECT'S DRAWING OF PROPOSED NEW BUILDING, SHOWING PRESENT BUILDING (TO BE REMODELED) AT RIGHT OF TOWER



WELDON M. WILSON

MEN'S BIBLE CLASS



MAURICE JACKSON

A Church That Is Working At Its Job

By JOHN CALVIN SLEMP

"THIS YEAR WE WILL BEAT LAST YEAR'S RECORD!"

J. L. KRAFT
SUPERINTENDENT

WOMAN'S BIBLE CLASS

PHILATHEA CLASS

TO HEAR Dr. Weldon M. Wilson, the pastor, or Rev. Maurice Jackson, the minister of education, or, for that matter, almost any of the members talk about it, North Shore Baptist Church, Chicago, is the greatest church in the world. And to see for oneself what takes place there even on a single Sunday is to come away feeling that they are about right. North Shore is a thriving, enterprising church. It knows its job, is organized to do it, and is doing it in a noteworthy fashion.

That job has to do with people—to give them Christian teaching, to win them to Christ, and to train them in Christian living. And the people come. They come, not by fives and tens, not by twenties and fifties, but by the hundreds. In the morning they fill every available classroom of the church school and crowd into the auditorium for the worship service, making necessary a row of chairs down each aisle and amplifiers in the foyer and in an adjoining classroom to accommodate the overflow. In the evening they return, many for the church's six Fellowship meetings and many more to fill the auditorium for the preaching service.

Come a little closer now and see for yourself. Look in on the men's class, L. O. Langston, teacher, and see 179 men interested in Christian teaching. Or visit the two classes for women, the Philathea class, taught by Mrs. J. L. Kraft, with an attendance of 143, and the woman's class, taught by Mrs. Weldon M. Wilson, with an even 100 present. Go into the classes and departments for the younger age groups, and see small children, growing boys and girls, and young people intensely interested in what they are doing. Then do not be surprised when the pastor announces at the morning worship service that the total attendance at the church school was 832, which was 123 more than for the corresponding Sunday the year before. That is North Shore's way of doing things when church schools over the country are reporting losses rather than gains. And on your way out, be sure to stop in the foyer long enough to scan the names of the 180 church members who are in the armed services of the nation.

All this is happening in the city of Chicago, within a stone's throw of the elegant Edgewater Beach Hotel, in an area of fine hotels and apartment houses along the lake and of more modest apartment houses and homes farther inland. People are going to church at North Shore, and they are almost literally pushing out the walls of the present building (erected in 1921) and its two annexes to nearly the size of the postwar "dream church" that already is more than a dream. Indeed, pledges for the first hundred and fifteen thousand dollars toward this commodious and beautiful new edifice are already on the books, and nearly fifty thousand of this amount is cash in hand. A new building with an auditorium that will seat twelve hundred persons, and an educational and recreational unit that will accommodate eighteen hundred, at a cost that may exceed three hundred thousand dollars, is both North Shore's solution of its immediate housing problem and its answer to the question on nearly everybody's lips these days, "What will the church have to offer when the boys come marching home?"

Now, what is the explanation of this interest in the work of a city church in a time when churches everywhere consider themselves fortunate if they can hold their own, to say nothing of making an appreciable advance? The answer has been suggested already, namely, that this church knows its job, is organized to do it, and *is doing* it.

North Shore is an evangelistic church in the most constructive and meaningful sense of that term. Since September, 1941, when Dr. Wilson became pastor, there have been more than five hundred additions to the church, scores of them by baptism. Indeed, scarcely a Sunday goes by without a baptismal service. An invitation to unite with the church is given at every worship service, and nearly always there is a favorable response. All applicants must go before the membership committee before they are received into the church, and all who apply for baptism must have a personal interview with the pastor before they are baptized.

How is it all done? Through warm, evangelical preaching of the gospel and through sane, constructive methods in evangelism. One of the most simple, and yet one of the most effective methods, is the use of a registration card which every worshiper is asked to sign at both the morning and the evening services. At the bottom of the card is this question: "Are you interested in becoming a member of this church?" During the following week Dr. and Mrs. Wilson call on persons who have answered "Yes," most of whom later come into the fellowship of the church. Dr. Wilson testifies that this simple device of signing a card, which requires not more than three minutes, is one of the best attendance builders and one of the most effective means of evangelism that he knows anything about. The plan implements the church's motto, kept constantly before the people, which is: "This year we will beat last year's record."

Other evangelistic efforts are related to the Easter and Christmas seasons. Dinner meetings are held at the beginning of these seasons, at which approximately one hundred personal workers receive instructions and are sent out to win boys and girls, young people and adults to Christ. This year, in addition, for six successive Sundays before Easter, Mr. Jackson gave fifteen-minute talks in the Junior Department on the meaning of church membership, with gratifying results. This pre-Easter campaign ends each year with a breakfast in the beautiful Marine Room of the Edgewater Beach Hotel, on Easter morning. Three hundred new commitments to Christ a year is the church's goal, and it is making worthy progress toward reaching it.

Not for a moment let anyone think that evangelism ends with these first commitments—not at North Shore. The work of Christian teaching and training continues with increasing interest and effectiveness. That teachers, leaders, and other lay workers, as well as the ministers, are taking their work seriously, is suggested by the fact that approximately

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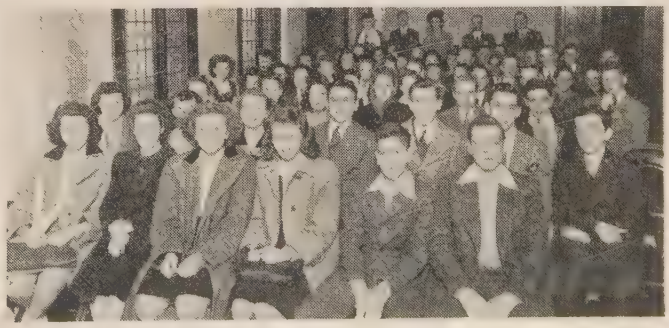
JUNIOR BEGINNER DEPARTMENT

HIGH SCHOOL DEPARTMENT



THE PULPIT

TWO DISCUSSIONS OF THE ACCEPTED WAYS

A Pastor Speaks

By N. VANCE JOHNSTON
First Baptist Church
Vineland, N. J.

EVERY MINISTER, no doubt, has had the experience of walking into his pulpit on a Sunday morning and discovering in his congregation a pulpit committee from another church come to look him over. If he is anxious to move on to greener pastures, he finds himself wondering after the service if he has made a favorable impression upon the committee and if he will be invited to preach in their church as a candidate for their pulpit. His suspense may be put to an end very soon by a favorable reply from the committee; or it may be increased by a prolonged silence, indicating to the disappointed minister that he did not make a sufficiently favorable impression upon the committee to warrant an invitation to preach in their church.

It is my opinion that the average pulpit committee does not go about its task in the most efficient and satisfactory manner. Many times their judgment of a prospective candidate is based on far too shallow grounds, with possible disastrous results for their church. And oftentimes many good ministers are passed by without being given due consideration. From the viewpoint of a minister, I would like to suggest the course of action I would want to see taken if I were on the pulpit committee of a church seeking a pastor.

I am taking it for granted, of course, that the pulpit committee will begin its work and continue it in a spirit of prayer. It should earnestly seek the guidance of the Holy Spirit. Not until this has been done is the committee prepared to go about its work.

Every minister under consideration should be investigated as thoroughly as possible *before* hearing him preach. The capabilities of a minister cannot be determined by his delivery of a sermon, though many times this seems to be the only criterion the pulpit committee has. A smooth-tongued preacher can hide a multitude of shortcomings, and the committee that is carried away by one sermon may live to regret it. I know of a Baptist church that called a minister because he preached "a good sermon"; there was no investigation of him or of his work at all. When he arrived on the field, the church discovered that he was not even an ordained Baptist minister and that he had misrepresented himself to them in many ways. Such mistakes will be avoided if the committee takes sufficient time to look up a few facts concerning the candidate before listening to him preach.

If I were on the pulpit committee, I would want to know a number of things about every man who was to be seriously considered for the pastorate of my church. What is his educational background? While I would not insist that the candidate be an intellectual giant, I would insist that he be a man fitted for the job by adequate educational preparation. He should be a man who keeps himself mentally alert to our present-day situations. I would want to know what type of ministry he is carrying on in his present charge. Once having learned something of his church program, I would be better able to judge if he would fit in the program of my church. And what has he accomplished in his present church? My evaluation of him in this respect would not be based solely on how many members he has gained in his present pastorate or how much money his church has raised under his leadership. Rather, I would want to know if he had a program for his church and if he was making every effort to help his church grow in effectiveness in the life of its community and of the world. Does he co-operate wholeheartedly in the work of the Northern Baptist Convention? This, to my mind, is an important consideration, for no Baptist church should allow itself to be led away from its larger usefulness through the denominational channels by a "lone wolf" or a disgruntled preacher. Unless the man's record gave full evidence of denominational loyalty, I would not want to consider him as a future pastor.

These, then, are some of the things I would want to know about the man. Where could this information be secured? His seminary should be able to give a fair appraisal of his ability and work. The state convention office could furnish much information about him. Fellow ministers who have had opportunity to observe him in action probably would be glad to help the committee gather the facts. I would want to use every source possible, realizing that the more I knew of him the better able I would be to judge his fitness for my church.

The next step would be to visit his church, if possible, and to see him on his own field. And I would determine not to let my judgment of him be swayed too greatly by this one visit. A single visit to a man's church should certainly not be the sole basis of judgment, for it might well be one of those days when everything goes wrong, as they are bound to do sometimes for even the best of ministers. A man may preach good sermons consistently, and yet, on the day the pulpit committee is in his congregation, have one of these "off days" which are not a credit to any man. Or the choir may have failed him on that day, or the regular organist may have been absent and a poor substitute have spoiled the service. Any number of little things might happen on the day I visited his church which should not make a favorable impression, if I were too critical in my estimation.

Nor would I be swayed too much by surface appearances. I know of a pulpit committee which visited a certain minister's church, observed that the church auditorium was badly in need of repairs, and surmised that the minister was not on his job to allow such glaring needs to go without attention. They promptly removed his name from the list of prospects. What they did not know, nor bother to ascertain, was that this man was fully aware of the need for improvements and had begun already a campaign to meet the cost of them.

Every pastor knows that the casual visitor to his church may see needs both in the church building and in the program which have been on his heart for a long time, but which require long and patient work to meet. It is quite simple for an outsider to go into a church and say, "Ah, this church should do this or that, their service should be thus and so," but it is not always so simple for the most hard-working minister to bring his congregation to accept those ideas.

I would want my estimate of the man to be based on more important things. I would judge him primarily by his general appearance, his manner in the pulpit, his conduct of the service, his sincerity in preaching. As to his preaching ability, I would like to feel that he was capable, but would not demand that he be superlatively eloquent. Many churches want a super-preacher at a mediocre salary. The truth of the mat-

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COMMITTEE

IN WHICH THE COMMITTEE MAY DO ITS WORK

A Deacon Speaks

By DEAN H. ASHTON
Calvary Baptist Church
Hopewell, N. J.

THE PULPIT COMMITTEE has been named. If it consists of five members, it not infrequently is discovered that in the committee there are five different opinions as to the kind of man the church should secure as pastor. No one will dispute the fact that certain more or less fixed viewpoints are brought into every pulpit committee. This is inevitable and, within certain bounds, proper. These fixed viewpoints may very easily wreck the committee at the outset. If they are not to do so, but are to be made to contribute to the work of the committee, then the committee chairman will need to take steps looking toward the harmonizing of these divergent views.

Prayer can be of inestimable help at this point. Earnest praying together will remove prejudices and misunderstandings. It will melt away the differences. It will help each member of the committee to put the good of the church ahead of any personal interest he may have in the matter. Above all, it will open the way for the Holy Spirit to give divine direction to the committee.

The pulpit committee may then have a "talk it out" session. Such a session is imperative before the committee begins to consider names, to visit churches, and to hear prospective pastors. Every member will be anxious to express his views about "what our church needs," and if he or she has that chance, it will help to clear the atmosphere. This praying and this talking it over together should bring about some measure of agreement as to what the committee should undertake to do.

It would be a serious blunder, however, if such a committee meeting were a "gab fest" and nothing more. Why wouldn't it be a good idea for the committee to bring in a blackboard and write down all the qualifications that should be looked for in considering pastoral candidates? I would list them all, even though some of the suggestions may seem impractical or unimportant. Absurd requirements will be seen to be trivia when weightier considerations are added to the growing list.

President Woodrow Wilson, when his administration was drawing to a close, worked out a chart listing the advantages of various cities as his possible home. He appraised each carefully, using the list of points to be considered, and on this basis decided that his future home should be in Washington, D. C. Now, if that method commended itself to President Wilson in weighing such a problem, wouldn't a church pulpit committee do well to proceed along somewhat similar lines?

On such a chart, you might list such suggestions as these: speaking ability, background, administrative skill, success with young people, diplomacy, educational preparation, appearance, family, age, previous churches and pastoral experience, personal habits, and so forth. These and the many other qualifications that might be enumerated offer a basis for the comparison of candidates.

The next step will be a difficult one. Wouldn't it be well to put these attributes on a percentage basis? No, let us call it a point basis. On a percentage basis, a perfect pastor—and you will be looking for such, of course—could only score 100 per cent, and it would seem disillusioning when you found that most of those considered would score only 40 to 60 per cent! If the pulpit committee is honest about it, that's about where the figures would come—with no reflections cast on pastors in general, either.

Using a point basis, two hundred might be a perfect score. Then work out the number of points to be allowed as the maximum for each category. Certain factors, of course, can be combined with others. The important matter here is that the point arrangement be such as will lead the committee to place its emphasis upon the major considerations, rather than the minor ones. When the time comes to use these tables, it will be helpful if a further "breakdown" is provided. For example, if administrative ability is to be set at 40 points, the range between 30 and 40 points might indicate excellent; 20 to 30 points might indicate good; 10 to 20 points might indicate doubtful to fair; 0 to 10 points, poor.

Naturally, such a chart will be useless if it is drawn up and then ignored. Committee members who go to hear candidates should endeavor to keep the various points in mind, so that the candidates' score may be computed while their impressions are still clearly remembered.

Again, why shouldn't a pulpit committee prepare a questionnaire to submit to all prospects? It could be made clear that this is only a preliminary move, designed to place valuable information in the hands of the committee with a minimum of effort. Such a questionnaire, if sent to the secretary of the Baptist State Convention, would help him see the kind of man the church was seeking and guide him in making recommendations.

Why shouldn't the various colleges and seminaries be consulted in respect to the educational background of all candidates? In fact, the letter to the college or seminary might suggest that the inquiry be passed along to one or two of the professors who had opportunity to observe the candidate when he was a student. The answers might be of value to the committee members.

However, many pulpit committees prefer to "go it blind." I know of a case in which a church was visited on successive Sundays by committees sent by two widely separated congregations. It would have been interesting to see how their conclusions matched up. The methods they employed, as far as their activities on the scene were concerned, are worthy of comment. Both committees followed the typical pattern for such visiting delegations, with minor variations, but did they do a thorough job? Here's what happened.

One group arrived just before the Sunday school hour, which preceded the morning church service. That was to their advantage. They saw the Sunday school in action; they went into the men's class and heard the pastor teach. They had a better chance to size up the minister during that half-hour than they did during the entire preaching service that followed. But when the service concluded, they left with the congregation, strolled around the town for an hour or so and then departed.

The second committee arrived just before church time, and entered the church in two groups. They observed the pastor and heard his sermon. As the final organ notes died away, they made their departure. But how much had they learned about the pastor?

Where were both of these committees at fault? First, I think, in that they did not have any personal chat with the pastor. Some might excuse that on the ground that he was only one of several being heard by the committee and that they did not want to build up in him any false hopes. However, how better

could they have gained a knowledge of his good and bad points? Second, they didn't ask for any report on the progress of the church during his pastorate; they talked only casually with the church members, certainly not probing deeply into the nature of his work. Finally, they made no serious attempt to learn the reaction of "the man on the street" or of representative citizens about the status of that church and its pastor in the community. They came, they saw —but they didn't ask enough questions!

On such a basis as that, how could any pulpit committee decide intelligently such questions as these: Is the pastor skilled in carrying through a well-rounded program of church activities? Is he active in denominational circles, promoting the good of his association and giving hearty co-operation to his State Convention? Is he active in civic

A Deacon Speaks

(*Concluded from page 13*)

enterprises, or does he prefer to spend most of his time in his study? Is he continuing his studies, or does he think that his seminary taught him all that he will ever need to know? Is he a man who would know when his work on any given field is finished? Is he more interested in working up to a higher salary than in winning souls? Is he a stalwart worker for the missionary cause, or does he believe that his task is to preach the gospel to all persons who reside within the city limits or live immediately adjacent thereto?

To sum up, a pulpit committee can hardly obtain too much information, if its task is to be executed with maximum efficiency. Of course, such information needs to be properly organized and that calls for an able secretary to aid the committee. Such a person would send out the inquiries, check up on the responses and prepare adequate summaries relating to each man being considered. In any event, the final choice would not be left to chance, nor decided on the basis of some personal whim.

Finally, it must be admitted that even the best of pulpit committees may make mistakes. But there is no better procedure than this that can be devised. Despite all their fumblings and uncertainties of procedure, they usually succeed in finding "the right man for the right place."

The suggestions which have been given above, if faithfully carried out, will go a long way toward safeguarding the committee against the more common pitfalls.

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ter is that there are really few outstandingly great preachers in our day, but there are hundreds of good common-sense, practically helpful, preachers. I would like to feel that the man I was listening to was one who preached with sincerity, who made the great truths of the Scripture applicable to my life, and who helped me to widen the horizons of my vision.

Finally, I would want to have a personal interview with the man. An hour's talk with him would give the committee a much better basis of judgment than an hour in his congregation. Yet many pulpit committees will visit the church, listen to the sermon, glance casually at the property, and then go home without saying a word to the minister other than a perfunctory "Good morning, I enjoyed your sermon." It seems to me that it would be to the advantage of both the committee and the minister to sit down together and have a frank talk with the understanding that there was no further obligation on either's part.

A Pastor Speaks

(*Concluded from page 12*)

The committee could learn from the minister the type of program he favored, his methods of working, his ideas in general; and in so doing they would be better able to ascertain whether he would fit in their church. Likewise, he could learn something of their church, its constituency, its problems, its possibilities, and could determine by this information whether he would consider it a favorable move. Many a committee has gone to the expense of having a man travel a long distance to visit their church, only to find when he arrived that he and they were not compatible, a condition which might have been discovered in a personal interview. This interview should most certainly take place prior to the man's appearance before the church congregation. It will assure the committee that they are presenting a man worthy of consideration.

Only after having gone through this process would I be ready, as a member of the pulpit committee, to pass judgment upon the candidate. If there were a majority of the committee which looked upon this man with favor, I would have his name presented to the church as the committee's choice for the next pastor, and have him extended an invitation to preach to the congregation. Very likely, if this process were gone through faithfully, the congregation would concur in the committee's judgment that this was the man for their pulpit.

I think it most unwise for a church to hear several candidates and then try to reach a unanimous decision on one of them. This practice usually serves to divide the congregation and makes it far more difficult to select the right man. Let the committee take time to do its job well and there will be fewer mistakes in the calling of new pastors and happier pastor-people relationships will exist.

Millions of Church Prospects

(*Concluded from page 9*)

tion periods are always difficult, and they are for these boys and girls.

To set up your Junior High School Department is not difficult. To be sure, it calls for time and devotion, but if you will contribute the time and devotion, the talent will take care of itself. The plea of lack of talent is usually our alibi for not wishing to give the time and devotion required. We have gotten completely away from the idea that working with boys and girls is fun. It is, and it pays tremendous dividends, to the church, the community, and to our own lives. No attempt is made here to go into the details of that program, but these will be forthcoming in a new series of articles to appear in the new junior high section of Baptist Leader. Watch for them and plan to adapt them to your own school.

Yes, these are busy and troubled days. Most of us are working harder at home and on the job. And we all have our patriotic duties. But let us not make the tragic mistake of devoting so much time to war work, important as that is, that we neglect what has always been with us and what therefore may seem for the moment less pressing. The work of our churches, and particularly with our boys and girls, must go on. To win a war but to neglect the spiritual growth of the youth of our land would be indeed saving our lives to lose them.

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What are Northern Baptists doing about junior high young people? Turn to page 34 of this issue for an announcement that vitally concerns you and your church.

A Church That Is Working at Its Job

(*Concluded from page 11*)

two hundred persons were enrolled in a recent leadership training school which met on five successive Wednesday evenings, and that ninety-two of this number received awards. That sounds like a record! Still another evidence of serious, constructive work in the church school is the interest taken in the monthly workers' conference, to which organization Mr. Jackson gives credit for a large share in the church school attendance record.

And here is as good a place as any to record a word about the lay leadership of the North Shore Church. The eminent Christian layman, J. L. Kraft, chairman of the board of deacons, and for thirty-four years general superintendent of the church school, first to receive the national Russell Colgate citation for distinguished service as a layman in the field of religious education; John A. Dawson and Harry J. Lindeman, associate superintendents; C. J. Howell, chairman of the finance committee; Norman H. Crissey, church treasurer; George Paris, general director of the Baptist Youth Fellowship organizations; Mrs. L. W. Larson, president of the woman's organization; teachers of the adult classes named already—these and scores more constitute the pillars of the church. "With a group of men and women such as these," said Dr. Wilson in a moment of animated conversation at the luncheon table, "any church could do what we are doing at North Shore."

Evidence of this leadership is not hard to find. There was a time when the young people were discouraged. With large gaps left in their ranks by many of their number who had gone into the armed services of the nation, they hardly knew what to do next. Then someone brought the problem to the attention of Mr. and Mrs. Kraft, and something significant happened. The young people were invited to the Kraft home, and there, through the incentive of prizes offered by Mr. and Mrs. Kraft for friendly, competitive work, they accepted a challenge to go on in spite of difficulties. Result? Today the church has six vigorous and growing Fellowships which hold Sunday evening meetings—one for juniors and intermediates, one for the high school age group, and four for young people and young married couples.

This, I was told, is but a sample of the interest of the lay leadership in the work of the church. Both the pastor and the minister of education said with emphasis, "The people have their hearts in the ministry of this church. When there is a board or committee meeting, they attend. When there is work to be done, they do it. They are absolutely dependable." I felt myself wishing that all our churches were of that character—churches in which every member is counted and in which every member counts.

I have said that the church is organized to do its job. It is. So far as I know—correct me if I am wrong—it is the only Baptist church that has only one board. Most of our churches have a board of deacons, a board of trustees, a board of Christian education, and the like, which hold their meetings at different times and work more or less as independent units. But at North Shore there is only one board, the board of deacons, which is composed of several committees—on baptism, finance, membership, Christian education, music, placement of new members, property conservation, publicity, visitation, and so on. Three of the deacons are trustees. They hold the title to the church property and speak for the church in legal matters.

The board meets monthly, receives written reports of the chairmen of the several committees (which have had separate meetings previously in order to prepare their reports), and remains in session until its work is finished. There is a tradition at North Shore that this monthly meeting has precedence over all other interests and engagements, including cleaning up after an earthquake if one ever should occur, and the board follows an unwritten law that all its decisions must be unanimous. There is frank discussion of problems and issues always, but action on divided judgment never. If unanimity cannot be reached, then no action is taken. So the work of the church is correlated and unified.

Growing out of the several phases of the life of this church which we have examined thus far, is this further fact. North Shore has no financial problem. When a new member comes into the fellowship of the church he is given, among other things, a pledge card on which to indicate the amount of his offering. This pledge is made, not for a single year, but for the duration of the person's membership in the church, with the understanding, of course, that the amount pledged may be lowered or raised at any time. Once each quarter an honor roll is published containing the names of all who have paid their pledges in full to date. That is all—no canvassing, no house-to-house calls. And the plan works so effectively that the church proudly lists more than a thousand givers of record.

The know-how of North Shore's financial plan is further attested by the effectiveness last fall of a campaign to raise the first hundred thousand dollars for its building fund. In a little more than a month, nearly twelve hundred persons pledged $115,595.95, to be paid in two years. There were no personal solicitations, no telephone calls, no visits to homes or places of business. Pledges were made voluntarily.

Without doubt, North Shore's "dream church" will come true soon after the war ends. It will be built on the present church site at the corner of Berwyn and Lakewood Avenues. From an area extending not more than one and one-half miles from this point come 63 per cent of the new members, according to a survey made recently by David O. Taylor, chairman of the publicity committee of the board of deacons. Since North Shore is distinctively "a people's church," that is where the new building will be erected—where the people are.

There are, of course, many details that must be omitted from an article as brief as this one. Some of them, such as the work of the woman's organization, the youth cabinet and youth council, and the two planning conferences, or retreats, held every summer, are each worthy of a separate article. Among still other interesting details is the fact that the church sponsors one of the oldest Boy Scout troops in Chicago; that it maintains its own post of the American Legion, so that its emphases may be always Christian; that it publishes one of the most attractive bulletins in America.

North Shore, then, is a church that is working at its job. And it takes work to build and to operate a church these days. It takes work for church school leaders and workers to make hundreds of calls every week, to go after absentees and to seek new members. It takes work for leaders to prepare written reports for the meeting of the board of deacons month after month. It takes work to attend a leadership education class for five successive Wednesday evenings. It takes work to attend the monthly workers' conference and the general planning conferences held each year. But work of this kind is very rewarding; it repays far more than it costs.

"The church grew and grew." This statement appears twice in a brief historical sketch of North Shore, and records indicate that the chronicler was not consciously writing in general terms; more than likely he was merely hard pressed for words to record a significant fact. Since its organization in 1905, the church has indeed grown and grown, until today, with a membership of more than two thousand, it is one of the great churches of the Northern Convention. In view of its dream for the period immediately following the war, there is every indication that ten years from now another historian can record, "The church grew and grew, until its membership reached five thousand." There is simply no limit to what a church like North Shore can become and do.

Planning the Sunday Church School Year

By EVAN J. SHEARMAN

PLANNING for the postwar world is good, you think, but you know little about it and you fear your influence is weak. How about making some plans right now in this present warring world by which your church school can be more effective than ever in the achievement of its aims? Freedom will be won by the staff of leaders who no longer carry the current burden of the work. Next week, yes, forty weeks hence will be largely cared for, and all one's energies can be turned to building up resources for needs seen in the distance, and meeting those needs as the program requires. Planning a year's program for the church school will not be new to all the readers of this article, but even those who plan sometimes get into ruts; and then again, it may be that some of you have never yet studiously and in detail plotted a whole season's course in advance, and then had the joy of emancipation as month by month the plan unfolded and objectives were reached.

Almost fifteen years ago, a superintendent of a church school who had just returned from the Ocean Park School of Methods in Maine, came to her pastor with the proposal that the teachers and officers be invited to spend a Sunday afternoon forecasting the coming year's program. Such a planning conference was held that autumn and has been held annually ever since. The impetus given in the superintendent's suggestion has carried over into other schools as well.

The place for the planning conference should be well considered, although it may not be of primary importance. While one's own church building can well be used, its very familiarity may serve to shorten and distort the perspective. Does some family in the church live in a home spacious enough to accommodate the workers? What about a neighboring church building? Leaders in a city church have found it inspiring to visit a rural church not far away. Why could not a country church group make use of the facilities of a city church building in the same way? The rooms of a near-by theological seminary, freely offered, have served to excellent advantage, the president welcoming the company and the head of the department of religious education speaking briefly and inviting inspection of the library and exhibits assembled in the interests of church school leaders.

Some church school leaders like to hold their planning conferences in the fall; others feel that is too late and call their staffs together in the spring. One school had met in September for a number of years, until one of the teachers in the May workers' conference said, "Here we are now, right in the midst of our work. We know where we have fallen down and where we have succeeded. Our problems are present with us and we want to discuss them *now*. Why not talk over at our next workers' conference what we should like to see accomplished next year? Why wait through summer when we shall have forgotten many things that definitely concern us now?" The Board of Religious Education did some rapid work in the interim and prepared for the following month a mimeographed work sheet of suggestions and questions about a tentative program for the coming year. It was an excellent basis for discussion. As the years have rolled around, the following setup has proved helpful: the April workers' conference is now known as the "Round Table Discussion." Here suggestions arising out of the immediate season's work are treated and at this meeting the Board of Religious Education asks advice from the officers and teachers of the entire school. In June comes either the Saturday or Sunday afternoon planning conference when the tentative program for the whole school —and by departments for the ensuing year—is decided upon. In September, at the first fall conference, the tag ends are gathered together and the program in detail definitely adopted.

If an architect is going to set down on paper the plans for a building, he first must know what sort of building is desired and what its requirements shall be. Is it to be a factory, an office or a home? How big should it be, and are the size, shape and location of the plot on which it is to be placed satisfactory? Of course, that is all elemental, but needs are met successfully only by those who are willing to plan carefully their blueprints—or their year's program. A good idea is always to keep before the minds of the staff the ultimate objectives of the school, from time to time reviewing them all in a general fashion or selecting one or two for explanation.

Before getting too far into the details of a year's plan, consider such ultimate objectives for your year as the following: (1) To know and have fellowship with God; (2) to understand the life and teachings of Jesus and live in vital union with him, actively enlisted in his cause; (3) to establish a satisfying and effective Christian philosophy of life; (4) to participate enthusiastically and intelligently in the building of a Christian community and world; (5) to understand and love the Bible, and appreciate other records of Christian experience; (6) to participate ably in the life and work of the church; (7) to discover and properly use the laws of God in daily conduct; (8) to develop progressively and continuously in Christlike character.

Now what are the *immediate* objectives to be; what will be your major emphases for the season? If not much planning has been done before, it may be a task to make a selection. There is so much you wish to see carried through. It will be a temptation to try to cover the whole field. Do not yield. Other years are coming. Determine to do well a few things that seem most important at the time. Be sure you know what the general plans of the denomination are. Ask the pastor for a copy of "A Calendar of Co-ordinated Denominational Activities" covering the next year, or order one from the Council of Finance and Promotion in New York. Familiarize yourself with the Achievement Plan sponsored by our Christian Education Department of The American Baptist Publication Society. Write for a copy if you do not already have one. Think over and discuss one or two phases of the work of the church school as set forth in this Achievement Plan in which your church school has not functioned very effectively; see if they are outstanding enough to call for attention above other things next year. These needs may be expressed in terms of what we call the spiritual and personal, or in terms of materials and methods, organization or physical environment.

What objectives might fulfill spiritual and personal needs? The first of the ultimate objectives, listed above, is one.

This general purpose could be expressed in the form of several specific aims if it seemed wiser to be more precise. For instance, the general objective is to know and have fellowship with God. Divisions of this purpose are suggested as follows: (1) Through the practice of worship, by developing an attitude of reverence, by learning to understand the elements of worship such as praise, prayer, Scripture reading, giving, fellowship, by acquiring the habit of worshiping both in public services and private devotion; (2) through helping others to become professing Christians by presenting the lesson as a guide to finding the will of Christ, by serving as a good Christian

(*Please turn to page 64*)

Suggested Program

A Planned School

Workers' Conference

By EDGAR C. SMITH

GOAL No. 8 of the Achievement Plan suggests a *planned* school: "The school shall plan its total program through at least nine workers' conferences held during the year, and attended by not less than 60 per cent of the teachers and officers." Such planning has two aspects, namely, the long-range and the short-range. The former type is best done at an annual meeting of some kind, and is treated in the article by Evan J. Shearman, appearing on page 16 of this issue of BAPTIST LEADER. Short-range planning and study is the sort of thing to be done in the monthly workers' conferences and it is with this particular type of planning that we are concerned in this discussion.

Preparation

Two leaders are needed for the workers' conference this month. One will conduct the worship service. The second will lead the discussion designed to aid the group in its thinking on workers' conferences for the year ahead.

It would be wise for the discussion leader to ask different individuals to be prepared to give their reactions to certain programs. Folks who are forewarned in such a manner are more likely to be articulate and helpful.

Worship

For the worship service a suitable theme and Scripture lesson may be found in the thrilling story of Nehemiah's plans for the rebuilding of the walls of Jerusalem, and of the success of his planning.

HYMN: "O Master Workman of the Race"

PRAYER: For vision, inspiration, consecration to do the Father's work in and through the Sunday church school, and for God's guidance in all of our planning.

SCRIPTURE: Nehemiah 2: 1-6; 11-18

BRIEF DEVOTIONAL MESSAGE: Centered around the secret of the successful building of the walls as described in Nehemiah, chapters 1-4.

HYMN: "O Son of Man, Thou Madest Known"

Presentation and Discussion

In order to focus the thinking of the group, it would be well to give a review of the type of programs featured at the workers' conferences in recent years. In reviewing the programs for the year just ended, the leader should be careful to refer to the subject under consideration at each meeting, and give the name of the speaker if there was one. Care should be taken to do justice to the plans which the Program Committee may have projected a year ago. That is to say, if an attempt has been made to follow some definite plan of programs it should be brought out.

Then it would be well to get some reactions from the group as to whether the programs have been helpful and interesting. At this point the members of the group should be urged to be frank. They should be faced with the fact that if better workers' conferences are to be planned, it will be because they have indicated the desire for them, and have given some help in suggesting changes and improvements.

Possibilities

There are several different types of programs which may be used with profit at the monthly workers' conference. A discussion of these possibilities will help to direct the thinking of the group for the year ahead.

1. Material in BAPTIST LEADER. Each year a series of program suggestions appear in the LEADER. For the past year the series has been built around the ten goals of the Achievement Plan. Each month one goal has been made the basis of suggestions, and in each issue there has been a "supporting article" which provided additional help to the leaders in terms of material for discussion.

2. Class in Leadership Education. The workers' conference can be converted into a class in leadership education. It must be kept in mind that the workers represent all age levels, so care must be exercised in selecting courses of interest to the entire group. Training in Bible Study, Personal Religious Living, Church School Organization, Worship, would be of this type. A leader should be appointed to guide the discussion and make assignments. Members of the group would be expected to do outside studying and be prepared to enter into the discussion.

3. Outside Speakers. Under some circumstances it is wise to undertake a series of conferences with outsiders as speakers. It should be kept in mind, however, that the assigned subjects should have continuity, and that each speaker should be informed as to the plan and aim for the year as well as the particular meeting in which he is to participate. Opportunity should be provided at each occasion of this sort for questions and discussions.

4. Other Possibilities. There are, of course, other plans which may be followed in planning a year's program. A study of aims and objectives, or a definitely outlined reading course might become the center of the year's plans. For a fuller consideration of program possibilities, see the pamphlet, "The Church School Workers' Conference," issued by the Christian Education Department of The American Baptist Publication Society.

Time Schedule

Whether the workers' conferences should start with a supper is a question which will have to be answered by the local group. Many feel that this is an indispensable part of the program. Others prefer to come later and have refreshments before leaving. Whatever the arrangement, there are certain things that should have their definite place in the schedule of the conference. Worship must have a central place. Time must be provided for routine business. The period of study and planning for the entire group should be the largest single block of time. The conference should not close, however, without allowing time for departmental meetings. In this period of time the workers of a given department can relate their own work to that of the entire school, and when the situation calls for it they can decide what their responsibility is in the light of the program or discussion which has just been held.

Conclusion

In keeping with this theme, it would be altogether fitting to call upon those present to pledge their support to the workers' conferences which are to come.

Bring the meeting to a close with a friendship circle, an appropriate song, and a closing word of prayer.

Superintendent's Page

Worship Suggestions for June

By ROBERT H. EADS

JUNE 4

THEME: *Power Through Prayer*

PRELUDE: "From Every Stormy Wind That Blows"

CALL TO WORSHIP: Psalm 37: 1-5

INVOCATION: O God, who makest thyself known in the stillness, help us to feel thy presence in this hallowed place. Make us a part of that brave company of saints who have worshiped here in spirit and in truth. *Amen.*

HYMN: "My Faith Looks Up to Thee"

ANNOUNCEMENTS

SCRIPTURE: Ephesians 4: 11-16

MEDITATION: The prayers of the apostle Paul indicate the primary source of his power. What a tireless dynamo of energy and devotion he was in that first-century Christian community! He had no economic power; like his Master, he was quite penniless, although he honorably earned his way. He had no political power; in fact, he was several times a prisoner and often persecuted. His power was within. It came through prayer.

Paul's prayers were persistent and intense. They grew out of his all-consuming faith that God was interested in those little churches set in the midst of a vast pagan society. They were prayers filled with gratitude. Paul was continually giving thanks for the good qualities of his friends, and the Christian witness of his churches. And his prayers were filled with idealism. He never begged for respectability or petty selfish desires. He prayed for perfection, for the will of God. And he was filled with power. That same power is ours for the asking. We are too often like the man who screws a fifteen-watt bulb into a light socket which has ample current to light a lamp one hundred times that strength. This is no time for "dim-bulb" Christians. Let the light shine! Let the power of prayer work mightily in us!

HYMN: "O Love That Will Not Let Me Go"

PRAYER: Use the powers that we have, our Father, for the work of thy Kingdom. Inspire us to a closer walk with thee, that we may grow in usefulness. *Amen.*

JUNE 11

THEME: *The Power of Christian Brotherhood*

PRELUDE: "Lead, Kindly Light"

CALL TO WORSHIP: Psalm 15: 1-3

INVOCATION: Eternal Creator, our Father, create within us pure hearts and honest motives, that we may be worthy to speak and to work for Christian brotherhood, never bringing reproach against the name of Christ. *Amen.*

HYMN: "In Christ There Is No East or West"

ANNOUNCEMENTS

SCRIPTURE: Psalm 67

MEDITATION: Of the many letters of Paul which are preserved for our inspiration, we have but one that is personal. It is a message, carried by a runaway slave to his master—a letter that was to test the power of the Christian brotherhood.

In this letter Paul struck at the very heart of human slavery, although not once did he mention slavery as an institution. He was testing the power of Christian brotherhood to overcome class and race and clan. He persuaded the penitent slave to return to his master. In the letter which the slave carried, Paul asked the master to receive him again—forgetting his rank, forgiving the wrong—to receive him as a Christian brother! The fact that this letter is preserved is testimony enough that the power of Christian brotherhood triumphed. That spirit must prevail today.

HYMN: "The Whole Wide World for Jesus"

PRAYER: Help us, O Father, to pray as Jesus taught his disciples to pray: "Forgive us our debts, as we forgive our debtors." *Amen.*

JUNE 18

THEME: *Power to Persevere*

PRELUDE: "Spirit of God, Descend upon My Heart"

CALL TO WORSHIP: Psalm 37: 7-9

INVOCATION: Thou, O God, who art sustaining us from moment to moment, deepen our trust in thine eternal purposes in these days of testing. *Amen.*

HYMN: "How Firm a Foundation"

ANNOUNCEMENTS

SCRIPTURE: Hebrews 11: 32; 12: 2

MEDITATION: If we are to have the power to persevere in these days, we must know the meaning of life. People who have no purpose have no power to persevere. We must find God and be found of God, or we begin at no beginning, end at no ending, and life has no meaning. The God of love, whom Jesus revealed as One who suffers with his people, gives meaning to life even in the bitterest blackouts of human history.

The woman ambulance driver in the London blitz found her senses reeling. Amid that holocaust of bomb blasts and that sea of fire, death was everywhere. Buildings that had stood for centuries crumbled about her like egg shells. Symbols of an empire were blotted out in a few seconds. Could there be any meaning in that madness? Bewildered, she looked up, and there, through the smoke and ashes, she saw the serenity of the stars! The knowledge of the reliability of God swept over her and she was steadied. Reassured and strengthened, she turned once more to her work of mercy with an infinite power to persevere.

HYMN: "Lead Us, O Father, in the Paths of Peace"

PRAYER: Help us, O God, to keep our feet in straight paths, so that in times of testing we may not be weary in well-doing. *Amen.*

JUNE 25

THEME: *The Power of Simple Living*

PRELUDE: "Holy, Holy, Holy!"

CALL TO WORSHIP: Psalm 1

INVOCATION: O God, our Father, help us to tune our hearts to the teachings of the Master, that we may truly find life in abundance. *Amen.*

HYMN: "Dear Lord and Father of Mankind"

ANNOUNCEMENTS

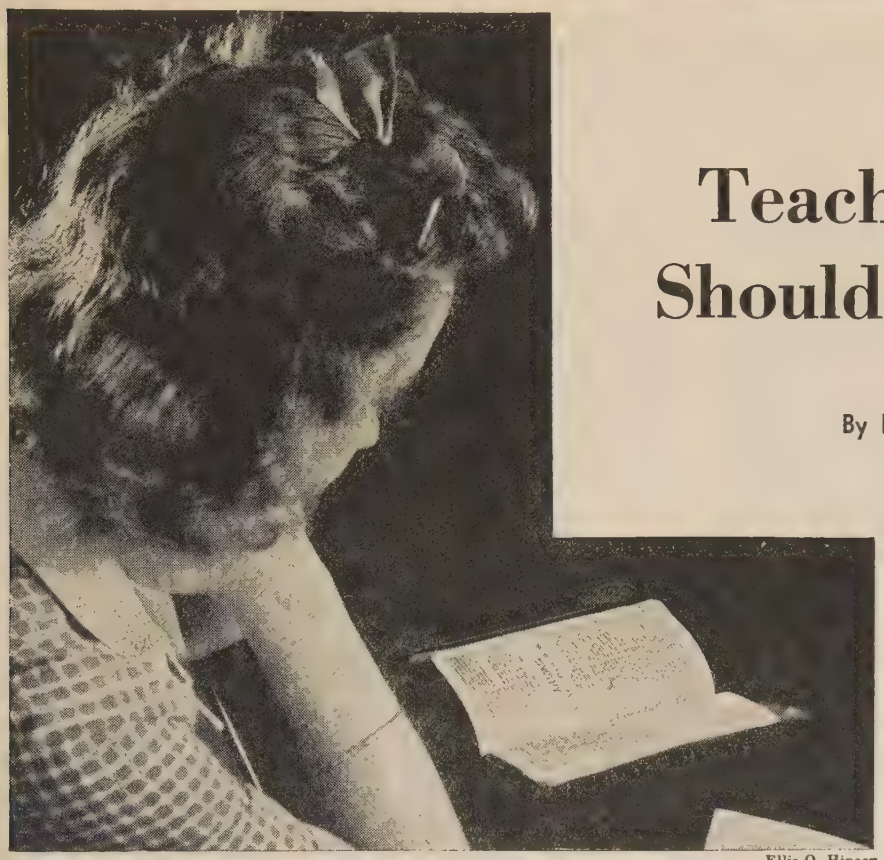
SCRIPTURE: Psalm 128

MEDITATION: Some years ago Kagawa, the great world Christian of Japan, was speaking on the power that comes from simple living. He told how he greatly loved beautiful pictures in his home. "But," said he, "we have decided in our family that we must choose just a few fine pictures and be content with these, lest we lose our power by becoming too preoccupied with an abundance of things." Simplicity has been the hallmark of the great followers of Christ.

We in America must learn to develop the habit of temperance in all things. We are still a young country with an abundance of things, and they continually threaten to encumber our spirits. Power comes to those who will learn the Christian art of simple living.

HYMN: "Purer Yet and Purer"

PRAYER: Forgive us, our Father, for our preoccupation with many things. Lead us in paths of simple living, whence comes thy power. *Amen.*



Ellis O. Hinsey

The Teacher's Bible Should Grow Too

By BLANCHE HOKE

GOD GRANT to us all grace to ken well and to kepe well Holie Writ, and to suffer joiefulli some paine for it at the laste." So runs the prayer in an early English translation of the Bible, and it is a prayer that teachers well may make their own. To have the grace to understand and to live by Bible truth; to have it so deep within our hearts that we remain joyful through all of life's experiences! The person of whom that is true will indeed be a Christian guide for children.

Like many prayers, this one expresses an ideal toward which we want to grow. Nor is it enough for us merely to voice the words of the prayer; we need to do our share to bring about its attainment. Recently we thought about ways in which teachers can help children to have a Bible that grows constantly larger because the children grow constantly in their knowledge of what is in the Bible and in their ability to live by it.[1] Such growth does not stop when a person ceases to be a pupil. It continues through all of life. The teacher's Bible should grow, too.

What, then, can we do to help ourselves to grow toward that knowledge and understanding that will make all the Bible truly our possession? Perhaps each of us will go about it in a different way, but there are certain steps that many teachers have found helpful.

1. *Read your Bible often.* Some of this reading will come as you prepare for the Sunday school session. Benefit by the Bible passages yourself, even while you plan for their use with children. Be sure to study the comments about the Bible references that are given in your teacher's book. You will find that they enrich your knowledge and your thinking.

Do not be content with this, however. Set aside time for reading the Bible for yourself. Look forward to such times with eager interest and with pleasure; do not let them become merely a matter of duty.

2. *Read the Bible with understanding.* It is possible to read Bible passages—or passages in other books—with only a partial realization of what has been read. Be really alive to what is in the Bible.

Try using a different translation of the Bible. The very unfamiliarity of the phraseology will bring new meaning to familiar passages. Read the Bible sometimes in the language we use today, and not in the language of the seventeenth century. There are a number of good translations in present-day English, such as those by Moffatt, Goodspeed and Smith, Weymouth, and Montgomery. You will want to keep your familiar translation handy so that you can consult it and so that you can read it for devotional purposes, but read other ones also.

Read by natural sections; do not have a set number of verses or chapters for each reading. Chapter and verse divisions are a late addition to the Bible, intended to make easier the location of specific verses and passages. They do not always indicate divisions according to events or thought. So watch for the natural divisions. The American Standard Version and the later translations are arranged in paragraphs, which is helpful. Do not read too brief a selection at a time. Even if your time is limited, you will find it better to read longer sections two or three times a week than to read briefer sections each day.

Use a Bible commentary or dictionary to help you better to understand what you are reading. In the Bible commentary you can look up the passage that you are reading, and then you will find helpful comments about the passage as

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[1] "The Child's Bible Grows Larger," BAPTIST LEADER for April.

Christmas Card Lamp Shades

By NELLIE M. WAGAR

HOW MANY TIMES have we looked regretfully at our lovely Christmas cards and wished that we could find some further use for them after they have brought the good wishes of our friends! A church school leader who is looking for a weekday project for her class may develop a fascinating activity through using the cards to make lamp shades as gifts for friends, relatives and shut-ins; an activity that, through its emphasis on the salvage of old materials, is especially appropriate for these times. The project would be suitable for a handcraft club related to a church or vacation school group. When the work is carefully done the boys and girls will have a real sense of joy in worth-while activity carried out for others. Children who are in fifth grade or above are able to get beautiful results if they have careful supervision. The steps necessary for the making of the shades are described in detail below.

1. Choose a Theme and Sort the Cards

From neighbors and friends gather a large assortment of Christmas cards. Sort them into piles by various themes and color schemes. Examples of themes are poinsettias, angels, Bambi-deer, Christmas lanterns, scenery, church buildings, ships, children. It is best then to select from one classification cards of one predominant color, blue or red or brown. The deeper shades of red and blue produce more beautiful results than cards of pale tints. If in doubt about the intensity of color of a card, hold it up to the light and look through it. If quite faded looking, remember that it will look more so when the lamp shade is complete. Avoid cards that have printing or writing on them, although words near the top or bottom of a picture often may be cut off when the pictures are arranged. Remove each picture from its mounting on the rest of the card, keeping only the one thickness of the picture. Stack all pieces of plain paper from the cards in one pile and teach the boys and girls to use these pieces of plain paper for various notes. Save sheets with small pictures on them, as some may be needed to finish the shade.

2. Make a Pattern

Each person who wishes to make a shade should bring an old shade that is no longer wanted in its present form or condition. The only essential is that it have a wire around the top and bottom. It is not necessary to have the connecting wires from the small top wire to the larger bottom wire that some shades have. Cut the old parchment from the wire and flatten out in one piece. If it has been torn or its shape damaged in the removal process, make a new complete pattern from ordinary Manila construction paper. If it is decided to use this pattern as a lining for the shade, care should be taken that the seam be vertical and the same width from top to bottom. Light shining through will show the width when completed. Linings are not necessary, but they make the lamp shade a bit more durable.

3. Arrange the Cards on the Pattern

Choose the dominating pictures and shapes and place them at equal distances from one another on the circular pattern or original parchment. Fill in around these pictures with others, allowing the cards to lap under one another until the entire surface of the pattern is covered. Clip cards in place with paper clips if desired. Beginning at one end of the pattern, use a pencil to draw along the edge of one card onto the card below it. Remove the lower card and cut the edge one-quarter inch from the line. Put paste on the quarter-inch margin between the pencil mark and edge. Slip it back under the card that was above it and paste the two together. Repeat the process for every card on the pattern, drawing the lines along the edges and cutting one-quarter inch from the line and pasting the two cards together. Remember that all lapped edges will show in the light from the lamp and they must be straight. The cards may be placed in a "crazy quilt" pattern or they may be chosen of the same size so that there is some regularity in line. If the lining of construction paper is desired, the cards need not be pasted to the lining except at the top and bottom.

4. Stitch a Design on the Shade

While the ordinary library paste holds the cards together, yarn stitching either around all of the cards or here and there adds to the beauty of the lamp shade. A lightweight wool yarn, crochet cotton or knitting cord may be used. Embroidery floss is too light and is apt to tear the paper. Naturally, yarn will be chosen to match the colors in the shade. If a junior child is making the shade, the blanket stitch is easier than the buttonhole stitch, which adults often prefer to use. It is important that any stitching in the center of the shade be put in before fastening to the wires. In any event, stitching should only be over the pasted seams. Juniors should be watched to see that the stitches all are made the same length. Often a soft pencil line may be drawn to show them where the stitches go. One-quarter inch length stitches, the same as the width of lapped over edges that have been pasted, are good for the center of the shade.

5. Put the Shade on Wire

When the desired stitching has been done, then the top of the lamp shade is stitched in the same manner to the small circular wire. This must be done before the two ends of the shade are pasted and stitched together. After stitching the top, fasten the bottom of the shade to the bottom wire in the same manner. See that the wire is kept very close to the bottom of the shade. (When fastening the top and bottom of the shade to the wires, a stitch three-eighths of an inch long is needed.) Now that the top and bottom have been stitched, it is easy to determine how much the two ends are lapping over where they meet. They now can be trimmed to lap over one-quarter of an inch. Paste the ends together and stitch.

6. Oil the Shade

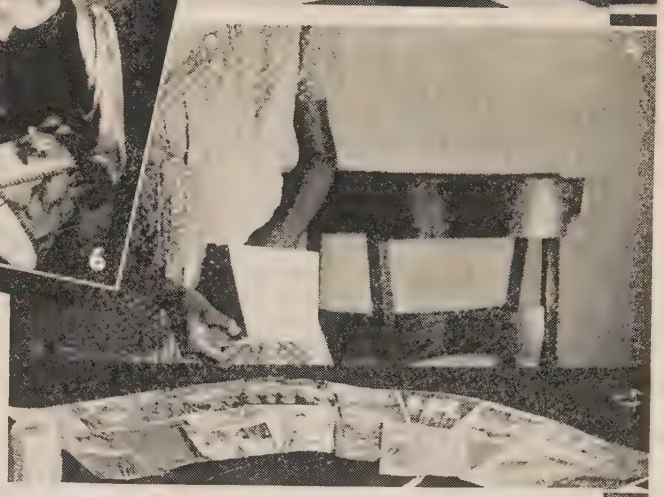
Now comes the miracle process by which ordinary paper becomes parchment. With any cheap brush, or even a cloth, apply linseed oil to the outside and inside of the shade until every bit of the shade is entirely oiled. If the lining has been kept, it too must be oiled. The oiling should be done in a room where meetings are not expected to be held for the next couple of days as the odor of linseed oil is not too pleasant while it is drying out. No harm will be done if the oil is applied to the yarn as well as the shade. When the shades are dry, they will be like any parchment, heavy, durable and transparent.

The joy to each individual of having actually created something beautiful, especially when made from cards received from loved ones, must be experienced to be understood. High school and adult groups enjoy this creativity as much as do juniors and junior high pupils.

Christmas Card Lamp Shades

PLANNED AND PHOTOGRAPHED BY NELLIE M. WAGAR

1. CARDS ARE SORTED BY THEME AND COLOR
2. CONSTRUCTION PAPER PATTERN IS MADE FROM OLD SHADE
3. PICTURES ARE ARRANGED ON PATTERN. PENCIL LINE IS DRAWN WHERE CARDS OVERLAP
4. CARDS ARE TRIMMED
5. TOP OF SHADE IS STITCHED TO THE CIRCULAR WIRE FROM OLD LAMP
6. SEAM IS STITCHED AFTER PASTING
7. AFTER TREATING WITH LINSEED OIL, SHADES ARE INSPECTED WITH JOY



A Calendar of Work

For the Children's Division, Fourth Quarter, 1944

Planned by PEARL ROSSER

JULY

4—Independence Day

Encourage the highest kind of patriotic expression by helping the children to realize the service that our great nation can give to the world. To help you in talking with the children about our responsibility for making a peace for all the world you will want to secure a copy of the pamphlet "Children and World Peace." (10 cents.)

3–29—Vacation Church School

If your church is one in which the Vacation Church School can be held only for two weeks, perhaps it will be best to have it the first two weeks of the month. Could plans be made for a second school of two weeks at some other time during the summer, such as the last two weeks of August?

In this time of national emergency the children need the services of the church throughout the entire summer. Investigate the possibilities of a camp for the children. The Girl Scouts, Boy Scouts and Baptist State or City Headquarters will be able to furnish you with this information.

AUGUST

Should the harvesting of crops in your vicinity call for the services of the children, your church has a responsibility to make sure that the working conditions are satisfactory. Information concerning the standards prerequisite to Interstate Commerce may be secured from The Children's Bureau, United States Department of Labor, Washington, D. C.

14–25—Vacation Church School Second Period

Prepare for:

1. *Promotion Day.* Many churches arrange to recognize the achievement of the children on the last Sunday of September. Helpful suggestions for this may be found in the free leaflet "Christian Education Week."

2. *Christian Education Week,* September 24 to October 1. During this week the church gives particular attention to the values of Christian teaching and the need for doing it more adequately. The free leaflet, "Christian Education Week," suggests plans and program.

SEPTEMBER

4—Labor Day

5–16—School Begins

Church school teachers should find out just when school begins and help the children to prepare themselves for making the most of it. School achievements should be seen as part of God's plan for growing up.

24 to October 1—Christian Education Week

Make this observance of the teaching ministry of the church really effective. Do your part to serve on committees making the arrangements. A free leaflet "Program Suggestions for Christian Education Week" is available from your state or city director of Christian education or from The American Baptist Publication Society. In it you will also find sample programs for Promotion Day, Installation and Dedication Service for teachers and officers and a Service of Consecration for all.

Prepare for:

1. *Church School Achievement Plan.* This is a plan for the entire church school. It depends for its success upon each department doing its share. Send for the free leaflet which describes the plan. Study and work on it.

2. *Indoor Nature Corner.* Now is the time to gather cocoons, seeds, pine cones and other objects which may provide experiences of God at work and the provision he makes for new life in the spring. The children will enjoy helping to collect these items. For interesting articles to be made from cones, shells, seeds, twigs, see *Naturecraft Creatures,* J. W. Lippincott and G. J. Roberts.

3. *Gathering materials for room decoration.* Beautiful leaves, seed pods and other out-of-door articles should be brought in to make the rooms lovely. Grasses can be dried and kept for long periods of time.

4. *Using New Missionary Study Books.* Each year a child's reading book and a teacher's guide is prepared for primary children and for junior children in each of two mission study fields. Usually one is a home mission study and the other a foreign mission study. Your state and city director of Christian education will supply you with information concerning these. Make them available.

5. *Next Quarter's Teaching Helps.* Secure these well in advance and save time by studying them ahead of time. October 1 begins a new church school year. In the front of each quarterly is a chart showing the plan of lessons for the three years in the department. Study this carefully in order to discover the relationship of the work of one group to the work of the whole department. Make a personal call in the home of each child. Deliver personally the "Message to Parents" and seek the cooperation of mothers and fathers in the teaching program of the church. Send for free folders describing The Judson Keystone Graded Courses for Primary Children and for Junior Children.

Summer in the Nursery Department

(*Children under 4 years of age*)

1. Make a friendly call on the parents of new babies. Help them to know of the services of your church and church school. Perhaps they are ready to enroll the baby in the Nursery Department of your church.

2. Visit in the home of each child enrolled in the nursery class to deliver personally the "Guidance Pamphlet for Parents No. 4" which accompanies the set of "Nursery Story" leaflets for the children.

3. Plan a simple party for the children and their parents in someone's yard, on the lawn of the church, or in the church fellowship room.

4. If at all possible provide for a Nursery Department in the vacation church school. Make sure that adequate leadership and room space are available.

5. Plan to emphasize in the Sunday activities of the church the following:

A. Guide the child in the right care of toys.

B. Lead the child to associate play experiences with God's plan for happy, busy children.

C. Help the child to learn how to live happily with other children.

D. Guide the child in increasing appreciation of parents.

E. Help the child to desire to and know how to help in the church and home.

F. Guide the child into increasing friendliness toward Jesus.

(For plans, suggestions and materials see *Guiding Nursery Children in Home and Church,* Eva B. McCallum.)

Summer in the Beginner Department

(*Children 4 and 5 years of age*)

1. Visit in the home of each child to deliver personally "A Message to Parents," Keystone Course for Beginners, Part 4 or Part 8. Be sure to read it carefully before making the visit. Urge parents to carry out the suggestions.

2. Perhaps the beginners and their parents would enjoy a joint summer party with the Nursery Department children and parents. The children should have a part in planning the party.

3. Help in conducting the Beginner Department of the vacation church school.

4. The following activities and attitudes should be emphasized in the Sunday church school:

A. Help each child to appreciate the many persons whose work makes possible our health and happiness, such as the doctor, policeman or state trooper, milkman and others. There should be the realization that helpfulness is part of God's plan for living.

B. Guide each child in developing his ability to plan for guests and to be considerate of other people and of pets, as a way of working with God.

C. Lead the child to recall and share things he has learned.

(For plans, suggestions and materials see the Keystone Graded Courses, *Guiding Beginners in Christian Growth*, Parts 4 and 8.)

Summer in the Primary Department

(*Children 6, 7 and 8 years of age*)

1. Visit in the home of each child to deliver personally "A Message to Parents."

2. Encourage the children to plan a summer outing or party.

3. Assist with the work of the vacation church school for primary children.

4. Enroll your Primary Department as a Children's World Crusade–Herald Band, if not already done. For further information write to your state or association C.W.C. secretary or to Miss Florence Stansbury, 152 Madison Avenue, New York 16, N. Y.

5. The following spiritual objectives should be stressed through the Sunday church school:

Year I

Help each child to appreciate the fact that homes are a part of God's plan for the happiness and well-being of all, and to understand better their part in making home a happy place.

Help the children to understand what it means to be the kind of neighbor Jesus describes, to appreciate the friendly acts of others and to act in neighborly ways themselves.

Help the children to find and to appreciate the religious significance of learning; to think of school and the work they do there as one way of learning to know God's world and how to live in it. Provide experiences that will help them to appreciate friendliness as the atmosphere of learning and personal effort as a way of working with God; help them to find satisfaction in summing up and sharing the year's work.

Year II

Help the children to express Christian thoughtfulness and courtesy to others, especially to guests, strangers, and new members of their group.

Help the children to understand better the character of Jesus as shown in his interest in and contacts with children, to increase their appreciation and love for him, and to find ways of expressing love and appreciation.

Help the children to develop Christian habits of conduct as they grow in ability to play happily and fairly with each other; lead them to seek increasingly God's help and guidance in their play experiences.

Year III

Help the children to grow to appreciate the love and happiness that are found in family life and the responsibilities that are part of it; to discover some of the causes of unhappiness, and the way in which love, forgiveness, and co-operation make it possible to overcome them.

Help the children to realize more fully that God has made for his people an orderly and beautiful world; to see evidences of his continuing love and work; to find ways of expressing praise and thanksgiving to God for growing things; and to discover ways in which people work with God.

Help the children to feel happiness and a sense of achievement in recalling experiences, stories, verses and songs which they have enjoyed during the time they have been in the Primary Department or class; prepare them for promotion and help them to think of growth as part of God's plan for us.

(For plans and suggestions and materials see Part 4 of Courses I, II and III of the Judson Keystone Graded Courses. Particularly helpful are the introductory articles in the teacher's textbooks as follows: "Summer Plans," Course I; "Evaluating the Year's Work," Course I; "Am I a Growing Teacher?" Course II, "Has the Teacher Grown?" Course III.)

Summer in the Junior Department

(*Children 9, 10 and 11 years of age*)

1. Visit in the home of each child to deliver personally "A Message to Parents."

2. If there is a desirable children's camp within reasonable distance, provide an opportunity for the children to learn about it and to discuss the possibilities of their attending.

3. Help in providing good vacation church school experiences.

4. Encourage the children to plan an outing or a party.

5. Enroll the junior children as a Children's World Crusade, if not done.

6. Through the Sunday church school activities make sure the following spiritual objectives are realized:

Year I

Help the children to grow in the ability to make right choices in daily living; to make Christian decisions about the way they spend their time; to be aware of the resources at hand for adventure and pleasure; to think of Jesus as their best Guide in choosing; and to find in God a source of strength.

Help junior boys and girls to increase their knowledge of God's laws at work in nature and human relationships, and lead them to discover that he is still revealing his purpose through the lives and work of people today.

Year II

Help the juniors to see the relationship of Jesus' teachings to their own everyday experiences, and to develop a growing desire and ability to practice Christian ways of thinking and acting in all contacts with others.

Help the juniors to become acquainted with the people of Latin America and with the missionary work of their church among these people. Strengthen their feeling of Christian brotherhood with these neighboring peoples, and help them to develop a personal concern and responsibility for the continuation of this mission work.

Year III

Help the children to establish worthy ideals and the desire to emulate the virtues of individuals who exemplify Christian traits of character.

Help the children to know Jesus as one in whom they can confidently trust and one whom they can follow.

(For plans, suggestions and materials see Part 4 of Judson Keystone Graded Courses IV and V. For Course VI the Keystone Graded Course material is used.)

A Vacation School Project

By J. FRANCIS F. PEAK

LAST SPRING, as vacation school time drew near, we looked for a course of study for junior boys and girls that would combine plenty of manual activity with good Christian symbolism. For our own guidance we stated our aim in these words: To enrich the Christian experience of junior boys and girls by introducing them to the rich symbolism of the Christian church, doing this by means of pleasant activity with a minimum of formal instruction.

Two handwork activities were developed. First, each member of the group was to make a personal loose-leaf book of symbols, each symbol studied to be reproduced by freehand drawing or with the help of a pattern. Under each symbol there was to be a short description of its meaning, with appropriate verses from the Bible.

As a second project, the group was to share in making a worship center for the Junior Department.

The course began with a short study of symbolism. The meaning of symbolism was discussed, and examples were listed on the blackboard. It was then pointed out that from the earliest days of Christianity, symbols have been used by Christians. The juniors were asked to describe symbols they had seen in their own church or in other churches.

Day by day as many Christian symbols were presented for study as time permitted. Each one was explained and discussed and then was reproduced in the student's loose-leaf book. Generally patterns were used that had been made with the help of a high school girl with a talent for drawing. In this study of Christian Symbols the main source book was Thomas Albert Stafford's *Christian Symbolism in the Evangelical Churches.* Further help was found in Judson Keystone Course IV, Part 3, in connection with the unit, "Worshiping God."

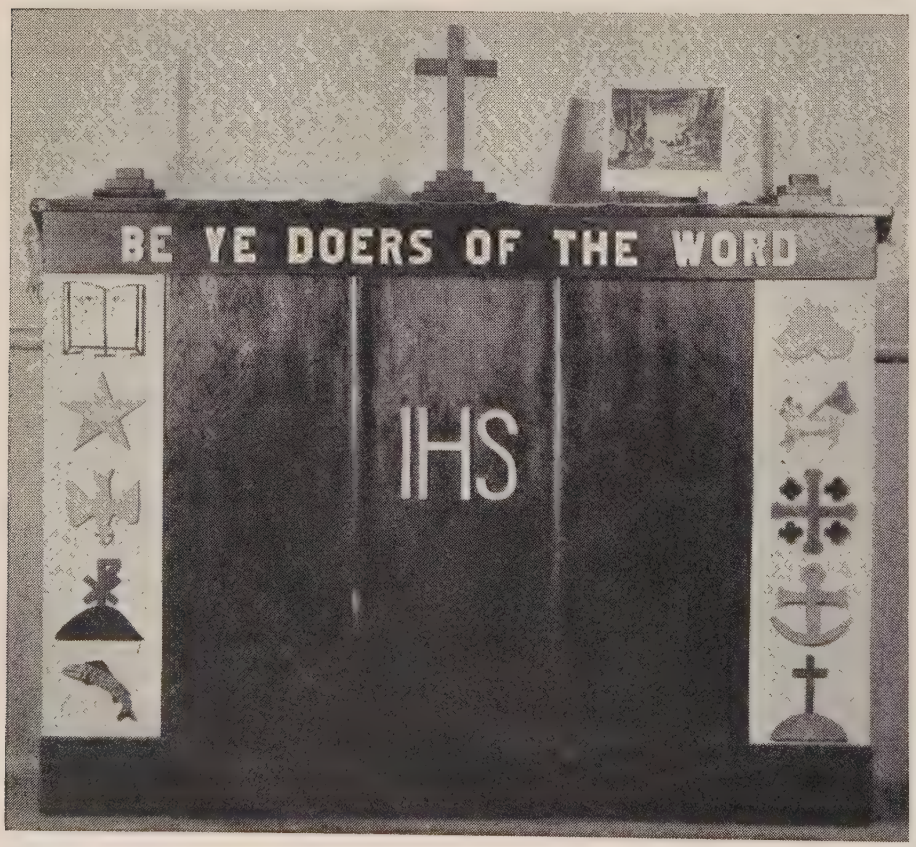
During the second period of each morning the members of the group helped to make the worship center that is shown in the accompanying illustration. The letters of "Be Ye Doers of the Word" and "IHS," as well as the symbols placed on each side of the center, were cut with coping saws from quarter-inch plywood. The letters were given two coats of gold paint, and the symbols were painted in various colors.

For the closing program of vacation school the junior group explained to parents and friends the meaning of the symbols they had made for the worship center. They pointed to the junior motto, "Be Ye Doers of the Word," and said that the "Word" they are to do is found in the Bible. The Bible, they continued, tells us about Jesus, whose birth was heralded by the star. Upon him at his baptism the Spirit descended as a dove. He gave to his disciples the Sermon on the Mount, symbolized by a mountain with the Christogram XP on it.

The fish, it was explained, was a popular symbol of early Christians, because the initials in the Greek words of "Jesus Christ, of God, Son, Saviour" formed the Greek word for fish. Attention was called to the trefoil as one of many symbols of the Holy Trinity.

The symbol, "Agnus Dei and Banner," was pointed to as standing for the risen and triumphant Lamb of God; the Jerusalem Cross as representing Christian missions; the anchor as standing for Christian hope. The last symbol obviously meant the Cross of Christ triumphant over the world.

Enough has been suggested to indicate the rich possibilities of such a study. The worship center remains as a permanent addition to our Junior Department. Frequent references to it are made by the superintendent, and as new classes enter they will be introduced to the meaning of the symbols.



The Teacher's Bible

(Continued from page 19)

a whole and about individual verses or phrases. In the Bible dictionary you can look up articles about the person or subject of which you are reading. There are a number of good Bible dictionaries and commentaries; your pastor can help you to find one.

3. *Become acquainted with the Bible stories as stories.* Read consecutively about a person or period of time. Do you think of the life of Abraham as a series of events which have unity and which deal with a growing person? Can you mentally follow the Hebrews through the wilderness, or as they settled in Canaan? You will, if you read by natural sections. Scattered stories will fit into a framework and will take on new meaning then. A Bible commentary or dictionary will give information that will help you to think of the stories as a whole. Make an outline of events as you read, if your mind works that way. In any case, after reading you

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Frances Veryle

Summer in the Nursery Class

By BESS V. NESTER

THIS SUMMER may not bring to most of us vacations and trips away from home as in years past, but it still may be made a very happy time for little children. Instead of bemoaning the fact that there can be no long trips in the car or visits to the lakeside or seashore or mountain, we can be glad that our homes are safe, and that we can enjoy our own back yards and community parks without fear of air raids.

This summer, however, will find more and more homes broken as the fathers of little children march away in answer to the call of their country. Mothers will be left to take on added responsibilities at home. Or they will follow their husbands, taking children along to live, in most instances, in crowded quarters and unwholesome environments. Attitudes and personalities will be changed overnight, and many a little child will need to make unexpected and difficult adjustments. The mother's attitude will have a great deal to do with the development of her child's personality. Her poise can help him to maintain his sense of security and grow into a happy, normal person. Many children will be left by working mothers in day nurseries or with grandparents or other adults, and will thus find their world suddenly turned upside down. When Daddy has gone to war, it is difficult to explain to a two- or three-year-old where he is, why he went away, and when he is coming back.

Nursery teachers can do a great deal to help these bewildered children by helping their mothers, and by making sure that the church redoubles its efforts to reach every home with its influence.

Summertime is a good time to do more calling. Though the car must be given less use, long walks can be taken in the cool of the morning or evening for the purpose of making contacts with the children's homes. Incidentally, such walks are good for one's constitution! See that every home gets copies of *The Secret Place* and of *Home*. It is surprising how many are hungering for just such help these days. Take along a pamphlet, a nursery leaflet or a good magazine to lend. Invite the whole family to church. Tell of the nursery where the little children are made happy in their first experiences there.

On the way, breathe deeply, look about you and see the beauty of God's universe spread everywhere. Though airplanes may be against the blue of the sky, they are our own, and we can walk in confidence without fear. Breathe a prayer of thankfulness, and as you tap at the next door, smile. Remember these visits and what you learned while in each place. Perhaps another call should be made soon, or you will want to ask the pastor to go next.

Bring summer into the nursery rooms. Now is a good time to clean and paint and rearrange. The teachers would enjoy a day or two of working together with a picnic lunch at noon. Wonders can be accomplished in one day with three or four working together. Walls may be wiped down, windows washed, woodwork and furniture cleaned. Toys can be scrubbed, cupboards cleaned, pictures dusted and rehung. That old picture of *The Good Shepherd* can be lent indefinitely to the Junior High Department. No one knows how it got there, but *you* know it doesn't belong in the nursery simply because little children cannot understand the symbolism that the picture teaches. Now is a good time to borrow the custodian's ladder and take down that picture of *Jesus and the Children* from near the ceiling and hang it where it belongs, on the level of the children's eyes.

"But," you say, "you don't have any changes like that to make!" Fine! But *do* change something, just to let in summer. Perhaps the curtains need washing, or the doll needs new clothing or a blanket, or a table needs a coat of paint, or the picture file needs replenishing, or maybe a vase or two of flowers will help. Now look around out-of-doors and see if new places can be discovered where the children can be taken on Sunday mornings. Do not be afraid of what some of the older people might say. We all know that little children learn about God through his world. And we cannot bring a garden or a tree or a rainbow into one small room! Who knows but that on the little speck of church lawn, a yellow butterfly may light atop a tiny twig. Would it not be too bad if we were not there to see? While the children stand very still and watch the delicate wings as they move to and fro the teacher sings softly, "Oh, who can make a butterfly, I'm sure I can't, can you?" and she sees the worship in each small face as she finishes, "No one but God, 'tis true." Sometimes there is not even a speck of lawn around a city church but often there are near-by homes with lawns and flowers and perhaps a fish pool or birdhouse. Usually permission may be obtained to take the children to such delightful spots for a visit. Some groups might walk around a block to look into a florist's window or they could go to a near-by park. If there is no way to go out-of-doors we hope there are windows low enough for the children to see out, if it is only to look at the sky.

The children enjoy bringing things to Nursery Class and if encouraged will watch for flowers, pretty rocks and shells and grass to bring on Sunday morning to "sing about." Of course the humblest offering is received with as much attention as the most elaborate bouquet. The dandelion or little bunch of grass squeezed up in a moist fist is carefully put on the table with other gifts. The teacher also may bring many things that teach of God's plans and his loving care. A canary bird may make a visit as the children talk about birds making their nests and of how God has taught the mother bird to feed her babies. Sometimes a bowl of fish is kept in the nursery and the children learn to care for these pets. One teacher took a fruit jar of sand with some ants she had carefully caught. Over the jar opening she tied a cloth

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The Beginner and His Church

By ESTHER FREIVOGEL

L. F. Addington

What Is the Church?

Perhaps we should be more specific and ask, "What is the church to my children?" This an important question to answer at this time, because the June units of both the first- and second-year lesson materials have to do with the child's acquaintance with his church, his attitude toward it, and his growing appreciation of its purposes. After reading "Our Church," page 67 of the Teacher's Text, First Year, Part 3, or "World Friendship," pages 8 and 9, and "Neighbors and Other Friends," page 50 of the textbook for the Second Year, Part 3, ask yourself the following questions to help you to determine whether or not your children are having a well-rounded and wholesome experience with a Christian church.

1. When my children think of their church, do they have in mind only the Beginner Department? (See "Additional Plans," page 73, and "Rest," page 86, of the Teacher's Textbook, First Year, Part 3.)

2. Are my children acquainted with people of the church other than those connected with the Beginner Department? To broaden their church fellowship plan to carry out the suggestions given in Lesson 38, pages 75-79 of the Teacher's Textbook, First Year, Part 3. (For further help read "What Others Have Done," Lessons 38 and 39, pages 90-92.)

3. Am I helping my children to have a sense of responsibility for their church through experiences in caring for their own room and in intelligent giving, both toward the care of their church building and toward Christian activities of the church? (Lesson 39, pages 82-87 of the First-Year Quarterly, is devoted entirely to the realization of the purposes suggested by this question. The unit, "Faraway Friends" in the Second-Year Quarterly, includes activities and attitudes without which a church cannot be called Christian.)

4. Are my children having experiences in the Beginner Department that will help them to associate the church with friendly attitudes and behavior toward all people whatever their color or nationality? This was touched upon above, but is so important to a right conception of the Christian church that it deserves a special place in the consideration of this subject.

Learning About My Own Church

Many teachers who have only a one-hour session a week never read the additional plans given in the Beginner Graded Course. Every teacher, however, who wants her children to know and appreciate their church, should read the additional plans of Lesson 37. A little child cannot appreciate the joy of others in their church, until he has come to know, enjoy, and appreciate his own church. The teacher's preparation for achieving this cannot be put off until a day or two before the session. It takes time to hunt up records, talk with older members, and weave your findings into a "story-talk" that can be understood by beginners. It should tell of the people's desire for a church, their prayers for it, and the love and work which went into building it. The song, "Our Dear Church,"[1] will help to achieve this purpose if the words are changed to

"Our dear church was builded
With love, and work, and prayer
So that all the neighbors
Might find welcome there."

One teacher, eager to have her children think of their church as a place that continues to welcome people, taught them an additional stanza that she has composed:

"Still our church is open
To neighbors far and near,
Saying, 'You are welcome,
Come and worship here.'"

Happy Associations with the Church

Little children desire to repeat experiences that have brought them joy. If a child does not want to attend Sunday church school, the cause may lie in the home, in the parent-child relationship, in the character and program of your department, or in something that was said or done in the room. To overcome the problem the cause must be found. Often this cannot be discovered unless we co-operate with and gain the co-operation of the home. We must not make the mistake, however, of thinking that a joyous experience necessitates a "do-as-you-please" form of program. A few simple rules wisely applied make for order, a sense of security, and a joyous, friendly experience.

Does your room or corner of a room really belong to your children? Your bedroom or study belongs to you because it contains your possessions and has been arranged to suit your taste. Are there any materials in your Beginner Department that little children feel are really theirs? Do they ever help to arrange things in their room and to make it more attractive? We appreciate, enjoy, and feel at home in a place for which we have done something. This is true also of children.

We generally associate persons with happy experiences. To the beginner in the church these persons should be understanding teachers, a friendly minister, a helpful janitor, and friendly children and adults of other departments. Happy is the child whose parents are among those whom he associates with happy times in the church. A teacher of little children can do more than wishful thinking about this; she can plan a Sunday afternoon get-together at the church for her children and their parents. If the children have a part in making and carrying out plans and if the help of some of the mothers is enlisted, the success of this undertaking will be assured.

Sometimes a song will help to convey right thoughts and awaken desirable feelings. This has been the experience of a few teachers with the song, "Going to Church," given in this issue. One father became so interested in this song which his child sang so much that he came to visit the Beginner Department to learn more about the activities that were so pleasant and so impressive to the child.

Learning of the Larger Work of the Church

A church that does not stretch out its hands in fellowship to others cannot rightly be called Christian. Beginners should learn of the brotherhood of man both through direct teaching and through association with adults within the church. A little child does not start out with prejudice; he learns it. He may show surprise and curiosity about a person with dark skin or eyes of different appearance, but this is not prejudice. He behaves in the same way when he sees a person with some physical deformity. What an uninteresting world this would be if all people were alike! God's plan is much better—some tall, others small, some dark, others light. People, like flowers, are interesting because they are different. The song, "The Flow'rs That in the Garden Grow,"[1] expresses this thought very well and is a good one to use with the unit, "Neighbors and Other Friends," found in the second-year material.

[1] *When the Little Child Wants to Sing.*

Experiences with Beginners

By Lena Weisenfelder

We Help Our Janitor

ON SEVERAL OCCASIONS we had been to visit our good friend Sam, whom some of the children affectionately call "Uncle Sam." Nearly always he can be found in the furnace room on Sunday morning. We call this Sam's special room. He had never been to visit us, so we planned a session when Sam should be our special guest. We also planned to present him with a gift at this time. (The children brought some handkerchiefs which one of the teachers monogrammed for him.)

Sam is always at ease with the children, and seems to know just what to say. He sat on one of our little chairs. We asked him to tell us something about the work he did besides taking care of the furnace. We wanted to know if there was anything we could do to help him. "Yes, there is a lot you can do," he told us. "If you will pick up your papers and toys that will be a big help." We sang, "Thank you, Mr. Sam." ("Our Helpers," *Songs for the Preschool Age.*) This was the first time he had heard the song and he appreciated it greatly.

On another occasion when the Beginner Department had visited Sam he told them again how they could help. Before the expanded session was over the children most enthusiastically tidied the room. They said, "Tell Sam he will not need to come over. If he does come he will go right back." The following Sunday the children reported their experiences to a helper who had been absent. They added, "We saw Sam and told him our room was clean and he would not have to come over."

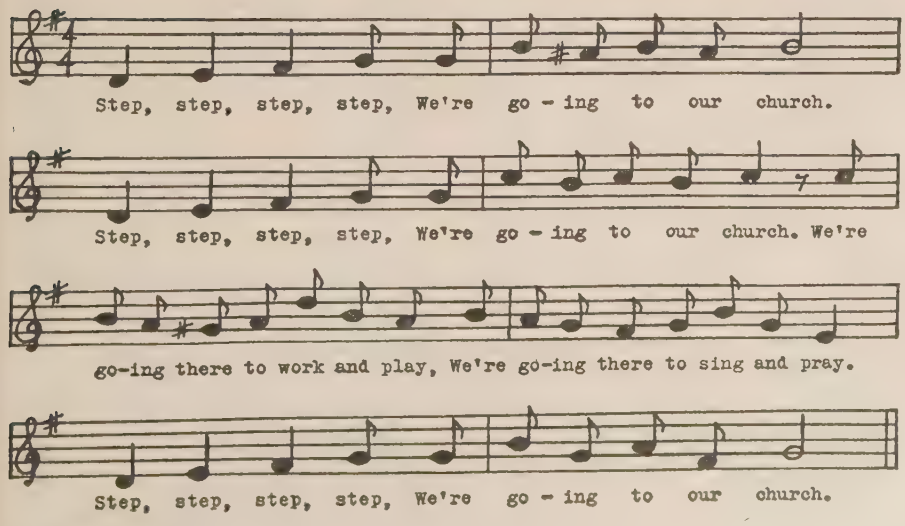
We Visit the Firemen

In recalling the history of our church, the teacher told about the time the building was on fire. The building was quite new. She told about the helpers who came to put out the fire (the firemen). We sang, "Thank you, Mr. Fireman." Then we planned a trip to the fire-engine house which is within walking distance of the church. The teacher had previously arranged with the firemen to bring the children to see the equipment. The firemen were most gracious. One was delegated to take us on a tour of inspection. The children were fascinated and grasped more than the teacher had thought possible. They were also greatly interested in the life-saving car. Some of the firemen remembered the fire in our church. This helped us to tie our visit more closely to the unit on "The Church."

After we had seen everything the firemen were called together and were told that they were to give a demonstration for the children. The children were lined up against the outer door. The men went to the sleeping quarters and an alarm was turned in. The men slid down the poles, boarded the trucks and started the motors. Before leaving, the captain asked the men to stay in their places because the children had a song for them. We sang, "Thank you, Mr. Fireman." The firemen applauded. We thanked the firemen and they invited us to come again. It was a happy worthwhile experience which the children did not soon forget.

GOING TO CHURCH

Words and Music by Esther Freivogel.


Step, step, step, step, We're go - ing to our church.
Step, step, step, step, We're go - ing to our church. We're
go-ing there to work and play, We're go-ing there to sing and pray.
Step, step, step, step, We're go - ing to our church.

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Summer in the Nursery Class

(Concluded from page 25)

and the children watched how the busy little ants made their homes in the ground. Cocoons found in the winter or early spring, kept in boxes covered with wire netting, may turn into butterflies. Sometimes this may come to pass on a Sunday morning, and the children can see another of God's miracles happen before their wondering eyes. Seeds may be sown in boxes, or little plants or bulbs can be potted in the spring, and these are a constant delight and wonder as they grow and blossom.

Talk about the children's summertime activities, their play out-of-doors, in the sand pile, their walks to the park or beach, their play in the rain or in the spray from the watering hose.

Though hearts may be heavy, and we are facing many uncertainties, the summer season, if we look about us, will help us to strengthen our own faith and to teach little children that "God is everywhere."

Loder

Primary Worship Suggestions

Praising God for The Bible

By MARY GRACE MARTIN

THIS MONTH the three classes of the Primary Department will be studying units that give special emphasis to the Bible and Bible content. It is fitting therefore that in our worship we should praise God for this great Book. Through our study, songs and activities we shall hope to arouse feelings of gratitude for the Bible that tells us about God, and for the stories, songs, or rules for living that it contains.

The leader should be alert to use materials that are the result of creative activities of various groups. Session two will provide opportunities for the groups to share original dramatizations, pictures, stories or other materials. Session three may include original songs, poems, psalms or litanies created by individuals or by class groups. Session four provides for a recall of Bible verses learned through former sessions. The leader will need to study carefully the texts for each year so that she may be aware of the Bible materials and activities used by each class.

1. The Book That Tells About God

Today we shall try to recall in an appreciative way some of the things we learned about God from the Bible. The Bible should have an important place in the worship center throughout this series. A picture of a mother or a grandmother reading the Bible to children would be appropriate to use during the unit. A blackboard (or a large piece of blank paper) should be ready for the leader's use.

QUIET MUSIC AND MEDITATION: "This Is God's House."[1,3] Ask the children to think how the Bible helps us to learn about God and what they have learned.

SONG: "This Is God's House"

DISCUSSION, RECALL OF BIBLE VERSES AND SONGS: "For many years people have known about God and loved him. Long ago some people who loved God dearly wrote on stones and on strange paper what they and others knew about God. Later these writings were collected into a great book so that other people could read and learn about God. Today we call the book the Bible. What are some of the things that you know about God? Let us see how the Bible helps us to know these things."

Try to secure from the children responses such as follow. Help them to recall related Bible verses. The verses have been selected from the memory verses emphasized in graded lesson materials. Write on the blackboard the brief statements concerning God. When the thought leads to a familiar song, take time to sing it.

1. God has made a beautiful world. (Eccl. 3: 11*a*)
2. God gives us many gifts. (James 1: 17)
3. God is good. (Pss. 100: 5*a*; 145: 9*a*)
4. God is love. (1 John 4: 8*b*)
5. God sent his Son, Jesus. (1 John 4: 10*c*)
6. God is a Friend and Helper. (Heb. 13: 6*b*; Ps. 121: 2)
7. God hears us. (John 11: 42)
8. God loves all people. (Rom. 10: 12*b*; Eph. 4: 6*a*)
9. God makes us feel glad. (Ps. 4: 7*a*)
10. God is always near. (Ps. 23: 4*b*)

"Surely God has done great things for us whereof we are glad. Shall we show him how glad we are by singing a praise song to him now?"

SONG: "Praise Him, Praise Him."[1,2,3] Stanzas 1 and 3.

PRAYER: Allow a few moments for silent prayers, then thank God for the Bible that helps us to learn all these things about him.

CLOSING SONG: "The Bible."[2] For the second phrase substitute the words, "It tells of God we all agree."

2. A Great Storybook

Today we shall try to help the children to understand that the Bible not only tells us about God, but it contains many treasured stories of people who loved God and worked for him. Several pictures suggesting familiar Bible stories may be placed around the room. Class groups may share favorite Bible stories. This should be planned in advance.

QUIET MUSIC AND MEDITATION: "A Book Full of Stories."[1] Read the words of the song or the poem from Leaflet 38, Course III, then ask the children to think about the Bible stories that they know and like.

SONG: "The Bible"[2]

CONVERSATION: Invite several children to name favorite Bible stories. "Some of the boys and girls are ready to help us to recall a few of the stories that we love."

RECALL OF STORIES: This may be done through dramatization, picture-posing, sharing a peep-box, or merely by retelling the story while holding the picture. The following methods are suggestive.

1. "A Little Girl and Her Baby Brother." Dramatization or picture-posing. See Course I, Part 3, page 119, or Course III, Part 3, page 118. Sing "How Strong and Sweet My Father's Care."[1,2,3]
2. "The Son of the Chief." Show wall border or drawings made by first-year children. See page 109 of the text.
3. A story of David from Unit IX, Course II. See activities suggested on page 116 of the text. Recall verses from Psalm 23. Sing a familiar psalm verse, such as "I Will Praise Thee."[1]
4. A story of Jesus. A child may tell one of the stories while he shows a picture that illustrates it.

PRAYER: "Our Thanks for the Bible," Course III, Part 3, page 128.

CLOSING SONG: "For the Bible, We Thank You," Course I, Part 3, page 112.

3. A Great Songbook

Today we shall try to develop appreciation for the Bible as a Book that contains great praise hymns to God. A church hymnal may be placed with the Bible on the worship table.

QUIET MUSIC AND MEDITATION: "For the Bible, We Thank Thee," Course I, Part 3, page 112. Ask the children to think of Bible verses that they sometimes sing.

CALL TO WORSHIP: "Enter into His Gates with Thanksgiving."[2] Refer to this as a song that comes from the great hymnbook, the Bible.

CONVERSATION AND STORY: "Can anybody tell me what kind of book this is?" Hold a hymnal. "For what is it used? Where do we use it?

"Long ago there were no hymnbooks like this, but even then people liked to sing praises to God. David was one of these people. He was a poet and a musician as well as a shepherd. We do not know much about the tunes he used, but we do know some of the song poems that he wrote. They are found in the Bible. There is a section of the Bible known as the songbook of the Bible. It is the Psalms. Some of these songs were written by David, some by other people who loved God. The hymns were sung when the people went to the Temple to worship God, or as they worshiped in their homes. Jesus must have sung these hymns many times. Because these wonderful songs are in our Bible we, too, can read them.

SONGS AND BIBLE VERSES: Read from the Bible some of the following verses, then sing the songs. (The numbers of the songs are given as found in the books listed at the end of the article.)

Psalm 118: 24. 57[2] or 51-1[3]
Psalm 122: 1. 7[4]
Psalm 104: 33. 6[4]
Psalm 126: 3. 103[2] or 51-3[3]
Psalm 92: 1. 51-5[3]
Psalm 107: 1. 51-4[3]
Psalm 86: 12. 51-6[3]

LEADER: Let us sing our thanks to God for the Bible.

SONG: "Our Thanks for the Bible"

4. A Book That Helps Us to Know How to Live

Today we shall try to help the boys and girls to feel grateful for the Bible as a Book that helps them to know what is right and best to do. Pictures suggesting the Bible verses to be emphasized may be around the room.

QUIET MUSIC: "Our Thanks for the Bible." Ask the children to try to recall Bible verses that help them to be kind.

SONG: As above

CONVERSATION AND RECALL: "If somebody like this should come to your school tomorrow, (show picture of a foreign child) he would probably feel strange and lonely. Can anybody think of a Bible verse that would help you to treat this child in a friendly way? (Heb. 13: 2.) If your neighbor's shopping bag broke and spilled its contents as she was coming from the store, what could you do? What Bible verse might help you to remember to do that? (Isa. 41: 6.) (Show a picture of work in a mission land.) The people who live in _____ are our neighbors, too, though they do not live next door. How can we practice that same Bible verse in relation to these people? Can you think of other Bible verses that may help us to do something for these people?" (Mark 16: 15, 1 Cor. 3: 9*a* and other verses.) Help the children to recall other verses that guide them to live in Christian ways, such as 1 Corinthians 16: 14; 1 John 4: 7; Deuteronomy 6: 18; Proverbs 20: 11; Exodus 20: 8, 12*a*; Galatians 5: 13*b*; Psalm 27: 14; 1 Thessalonians 5: 15; Matthew 5: 9; Luke 6: 31. Members of the third-year class may wish to share some of the rules placed in their memory books.

SONG: "The Word of God Shall Guide My Feet."[1]

PRAYER: "We thank you, dear God, for the Bible and the helpful verses and stories that it contains. Teach us thy way, O Lord, and help us to live as the Bible teaches."

SONG: "The Bible"[2]

Songs are from *Primary Music and Worship*,[1] *Worship and Conduct Songs*,[2] *Songs for Little People*,[3] and *When the Little Child Wants to Sing*.[4]

The Teacher's Bible

(Continued from page 24)

should have as good an acquaintance with the train of events as you have after reading a story in some other book.

4. *Try to "see" the persons and events about which you read.* When they have become vivid, you will understand them better and will always remember them.

In order to have a vivid picture of what you read, become familiar with customs. When you read that Jesus stood before the people at the Feast of Tabernacles and cried, "If any man thirst, let him come unto me and drink," do you picture that feast that came toward the end of the long dry season, and do you picture the ritual ceremony of bringing water from the spring of Shiloh to the Temple as everyone rejoices? When Jesus speaks of a woman's search for a lost coin, do you picture the small house with few windows, and those small and high, to keep out the heat of Palestine? When Peter sat on the housetop in Joppa, do you see in your mind's eye that fiercely Jewish city, and the ships in the harbor—ships that had sails such as Peter may have seen let down from heaven in his vision?

Such knowledge comes slowly and gradually, of course. There are many ways in which we build it up. The teacher's book you use in Sunday school helps, with its comments on the Scripture. In that same book, Bible stories often are retold in ways that add the local color of customs. Be alert for articles: did you see and save the series on Jewish feasts that appeared recently in the BAPTIST LEADER? Watch newspapers and magazines for articles that deal with recent findings as to customs and ways of living in Bible times. Treat yourself sometimes to a book, such as *Daily Life in Bible Times*, by Albert E. Bailey. And don't forget the Bible itself! Have you ever noticed the vivid picture of society women in the time of Isaiah, as given in Isaiah 3: 16-24? Could you find a better description of the procedure followed in reading and commenting on the Scriptures in the synagogue service than is given in Luke 4: 16-17, 20? The Bible is full of such glimpses into everyday living.

Some teachers like to collect such information in their minds. Others like to make a scrapbook, indexing it for ready reference. Whatever plan you follow, you will be surprised to find how your interest in and understanding of the Bible message grows along with your ability to picture how people looked and how they did things.

Think of the persons as individuals. Abraham and Isaac were father and son, but they were different individuals; do they seem so to you? Are the disciples twelve men who were alike, to you? Or do you distinguish one from another? Do you picture John, impetuous and fiery-tempered, yet through the influence of Jesus becoming gentle and loving? Do you picture Peter in the early days quick to speak and oversure of himself, but gradually becoming steadfast as a rock? As you read about each person in the Bible, think of him as an individual who responded to events in his own way. Find how God worked through each person as a personality. Notice the minor Bible characters, too; you will find many who are not mentioned often, but who are worth thinking about.

5. *Become acquainted with the individual books of the Bible.* Remember that the Bible is a library of books, written by many persons over a long

(Please turn to page 33)

Junior Worship Suggestions

Finding God in Friendliness

By DORIS CLORE DEMAREE

THIS MONTH we shall try to help the juniors to discover the true meaning of Christian friendship through friendly acts that they and others do, and to find in those relationships a sense of fellowship with God.

On the first Sunday make the worship center as lovely as possible with candles or flowers around the Bible, the top of which should be slightly elevated. On the second Sunday, let the juniors select a picture that portrays Jesus in some friendly act. On the last two Sundays you will want to use pictures that present a modern scene of friendliness.

1. Searching for God

CALL TO WORSHIP:

Blessed art thou, O God!
With my whole heart have I sought thee!

HYMN: "All People That on Earth Do Dwell"[1]

INTRODUCTION OF THEME: "Always people have wondered about God. Always people have wanted to know more about what God is like. What do you think God is like? Think quietly, but do not speak. (Silence.) Because people cannot see God or touch him, it has been hard to understand about him. Many people have helped us as the years have passed. Often some person who thought much about God, who talked with him, and listened to God speak in his own heart, came to know more about him. Then he tried to tell others what God was like and what he wanted people to do. Often people would not listen. Sometimes they did not agree on what God was like. The Old Testament part of our Bible is full of stories of people who were trying to know God better.

FROM THE BIBLE: A Song About God, Psalm 23 (repeated softly together)

HYMN: "For Man's Unceasing Quest for God"

STORY: "If You Have Seen Me" (based on John 14: 1-12)

When Jesus lived in Galilee people were still wondering what God was like. One day Jesus said to the disciples, "Soon I shall leave you to live with God, the Father. Do not worry. Do not be afraid. I have told you where I am going. You know the way there."

The friends looked at one another with eyes that were full of questions. What was Jesus talking about? Did the others know the *way*? Jesus said he soon would leave them. Why should they not be afraid? They *were* afraid.

Finally Thomas turned to Jesus and said, "Master, we do not know where you are going. How then, do you think we could know the way?"

Jesus was always patient with these friends of his. He had told them so many things that were hard for them to understand. He knew that someday they would understand much that now was like a puzzle to them. And so he turned to Thomas with kindness and patience and love in his voice. "Thomas, I am the real way. If you knew me you would also know God, the Father, because I am like God."

For a long time Philip had wished to see God. When Jesus had spoken to Thomas, Philip quickly cried, "Lord, let us see God! That is all we want."

"But Philip," Jesus said quietly, "have I been with you for so long and yet you do not understand? That is what I have been trying to tell you. You have seen the things I have done. You have seen the kind of person I am. The things I have done, the kind of person I am, show you what God is like. Do you not understand yet? When you have seen me, you have seen God, for it is God in me that has made me say and do these things. Philip, if you understand, you, also, will do these things. When you do them you will know that you, too, are working with God."

PRAYER:

Our Father,
Long have we wondered what you are like.
We cannot see you as we see people,
And it has been hard for us to understand.
For all who have helped us to know thee
We thank you.
Especially for Jesus
We thank you.
As we know Jesus better we will know you better, too.
We thank you, God, our Father. Amen.

LEADER: Whenever people have worshiped God they have brought gifts to help carry on his work. We, too, will bring our gifts of love and gladness.

OFFERING HYMN: "All Things Come of Thee, O Lord"

CLOSING PRAYER

2. Finding God in Jesus

CALL TO WORSHIP

HYMN: "Holy, Holy, Holy! Lord God Almighty"

OFFERING SERVICE

CONVERSATION: "Jesus once said, 'He that hath seen me hath seen the Father.' By the things Jesus did and the things he said we can learn what God is like. We can find God in Jesus. Think quietly of Jesus. Think of something he said or did that tells you something about God." After a short period of silence let the juniors express themselves. Be sure they think clearly and give their reasons for their answers.

HYMN: "For Man's Unceasing Quest for God"

LEADER: Many times we find God in the friendliness of Jesus.

BIBLE READINGS:

First Junior: Jesus was a friend of the sick. Matt. 8: 2-3

Second Junior: Jesus was friendly to those who had done wrong. Matt. 9: 10-12

Third Junior: Jesus was friendly to children. Matt. 19: 13-14

Fourth Junior: Jesus was even friendly with those who crucified him. Luke 23: 33-34

LEADER: As we see God in the friendliness of Jesus we learn of his great love for all people. Though he is sorrowful when we do wrong, God still loves us and if we are truly sorry he will forgive us.

GUIDED THOUGHT: Bow your heads and think quietly of God and what he is like. (Silence.) Each in your own heart think of friendly things you can do for others. (Silence.)

PRAYER HYMN: "Praise God for All Who Help Us Know" (tune, "Doxology")

Praise God for all who help us know
Thy will for us; how we may grow.
Help us to feel thy love and care,
And learn to see thee everywhere.
Amen.

3. Finding God in Others

PREPARATION FOR WORSHIP: Music of "For Man's Unceasing Quest for God"

HYMN OF PRAISE: "Holy, Holy, Holy! Lord God Almighty"

FIRST JUNIOR:

Blessed art thou, O God!
With my whole heart have I sought thee!

SECOND JUNIOR:

Blessed art thou, O God!
We will sing praises unto thee.

[1] Hymns are from *Hymns for Junior Worship.*

We will sing praises for those
Who have made thee known unto us.

PRAYER HYMN: "Praise God for All Who Help Us Know"

FIRST JUNIOR: Jesus said, "He that hath seen me hath seen the Father. . . ."

SECOND JUNIOR: Jesus said, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 9*b*, 23)

OFFERING

STORY: "Henry's New Friends"

"Won't you come to church school tomorrow, Henry?" asked Miss Smith as she went down the steps of Henry's home. "The juniors want you."

"I'm not sure," answered the ten-year-old boy.

Henry thought Miss Smith was pretty fine. Only a few weeks before Henry with his family had moved into this new neighborhood. Everything had been strange and lonely until Miss Smith had called. Something of her cheerfulness and sincere interest had won the hearts of everyone in the small family. Several times she had invited Henry to church school. Henry wanted to go but he wasn't sure his clothes were good enough.

"Is it your clothes that worry you?" questioned Miss Smith as if she could read Henry's mind. "If that is it, you mustn't mind. You will be clean and neat and that is all that is really important."

"Maybe I'll come," Henry gulped and she was gone.

Classes had begun on Sunday morning when Henry arrived at the church. A man standing in the doorway led him to the room where Miss Smith had her class. As soon as the door was opened Henry realized his mistake. The boys were dressed in crisp white shirts and trousers, the girls in fluffy, pretty colored dresses. Henry had put on the best he had, clean overalls and denim jacket. His face burned red as he waited for the laughs and giggles he was sure would come.

"Good morning, Henry!" welcomed Miss Smith. "Boys and girls, this is Henry, a friend of mine."

"Here's a place by me," suggested a boy about his own size as he moved over so that Henry could sit next to Miss Smith. "You can use my Bible, too," he finished with a broad, friendly smile.

"Here is a workbook for you." It was Mary who had gone quietly to the cupboard for a fresh book and pencil. "We are on page ten."

All too soon the class was over. "Be sure to come next Sunday," called two of the boys as Henry started away from the church. "Of course I will," Henry answered with a smile. Church school was pretty nice.

Henry had forgotten that his clothes were different. In fact, he didn't think of them until he was almost home. "I guess clothes don't really and truly matter," he said to himself. "Being friends is much more important, after all!"

PRAYER: Our Father, we thank you for Jesus and others who help us to know God. We are glad for the friendliness of people. When they do kind, friendly deeds it makes us think of you. It helps us to know you better. We are glad that this is so. Amen.

4. Helping Others to Find God

QUIET MUSIC

PRAISE HYMN: "My God and King"

THE LORD'S PRAYER

OFFERING

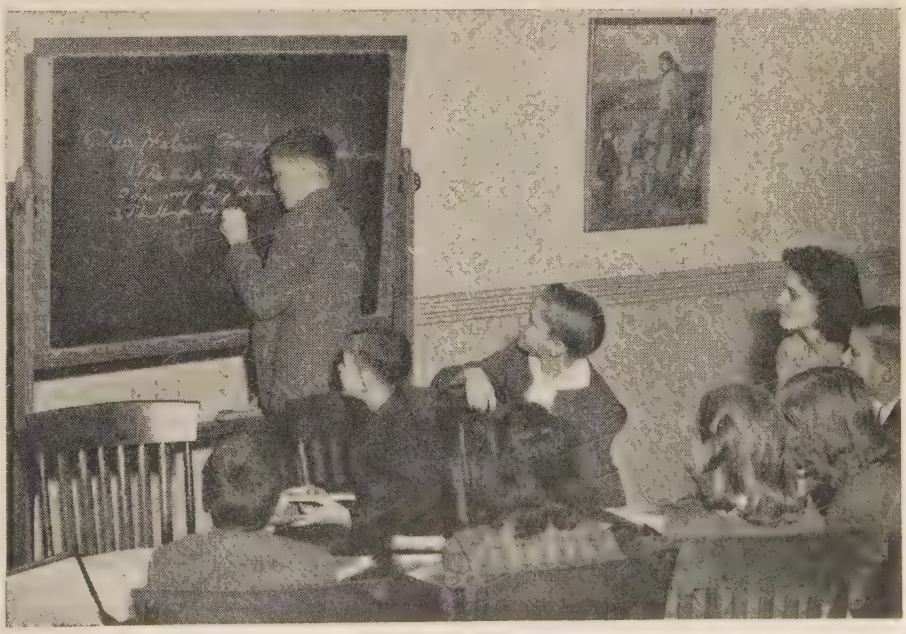
CONVERSATION: "On the first Sunday of the month I asked you to think quietly what God is like. I do not know what you thought. Perhaps your thoughts today are the same. It may be your thoughts have changed, or have grown. We thought of the things Jesus taught us about God. We discovered that we can find God in the friendliness of people. Many times people have written down in beautiful words or sentences their thoughts about God. Today let us write our thoughts about God. We can say things in beautiful words and sentences, too."

WRITING A PROSE POEM ABOUT GOD: Guide the thoughts of the juniors somewhat as follows: "Can anyone tell us what God is like? How can we know God is like that? Where do we find him like that? Can you say it in a more beautiful way?" Continue as long as the experience is worshipful or for the time remaining. The group may write something similar to the prose poem below or it may follow an entirely different trend.

God is like a father,
The nicest father one can imagine.
We see him in our fathers,
And in the fathers of other boys and girls.
And in our mothers, too.
Our fathers and mothers
Are sorry when we do wrong
But they still love us.
God is like that.
God is like a friend,
A real friend.
We see him in the friendliness
Of Jesus.
No matter how unkind people were,
Or how badly they treated him
Jesus still was their friend.
God is like that.
We see him in the friendly things
That others do.
God is like that
But even better than we can think.

PRAYER: Our Father, help us to remember that little friendly things are important. Sometimes we get in such a hurry that we think it does not matter whether we say "Good morning," or "I'm sorry," or whether we smile in a friendly way at the new boy or girl. Help us not to forget again. Perhaps someone will see the friendly things we do and think, "God is like that!" It would be wonderful if, by our friendliness, we could help others to know you better. Show us how, we pray in Jesus' name. Amen.

Alan Dell



We Learn About God from Jesus[1]

By MARGARET S. WARD

Purpose of the Unit

This unit is a four-week study based on selected parables of Jesus. It will provide for your juniors a larger acquaintance with some teachings of Jesus that lead to a clearer understanding of God and to a more intelligent following of his way.

Boys and girls of this age have many questions about God, what he is like, where he is, whether he is interested in everyone, if he punishes those who do wrong with sickness and calamity, what he expects of boys and girls. This study should help your juniors to answer some of their wonderings about God and should challenge them to the best use of the abilities God has given them.

Your Preparation

Become acquainted first with the unit as a whole. That means reading over all the session plans and materials given here in BAPTIST LEADER and in the story paper *Juniors*. This background is necessary if you are to be able to give each junior leader the guidance he should have in planning a successful meeting.

Remember that a parable is a story with a hidden meaning. Jesus used parables to teach the people of his day more about God and the right way to live. Because of Jesus' deep understanding of men, his teaching still has rich meaning for us in our day. For this study we have selected four parables that can be explained simply and that will enrich the lives of juniors.

Pictures to Use

Your juniors will need a few large pictures to use in the worship center or to enrich their study. Most of these can be found in the picture files kept by the primary or junior superintendent.

If your juniors decide to make storybooks, they will need small pictures to illustrate the four parables studied. Some suitable pictures may be found in old lesson quarterlies. Others may be purchased from the Perry Pictures Company, Malden, Mass., for one or two cents each. The catalogue will be mailed to anyone sending fifteen cents in stamps. The counselor should keep in mind that orders for less than fifty cents are not accepted.

Large Pictures:

The Sermon on the Mount, Copping, or *Christ Teaching from a Boat,* Hofmann (Session 1)

The Prodigal Son, Copping (Session 1)

The Lost Sheep, Soord (Session 2)

The Pharisee and the Publican, Copping (Session 4)

Christ in Gethsemane, Hofmann (Session 4)

Small Pictures for Storybooks:

Christ Teaching from a Boat, Hofmann, Perry No. 804, or *The Sermon on the Mount,* Copping

Prodigal Son, Molitor, Perry No. 1100

The Lost Sheep, Soord

The Parable of the Talents

The Pharisee and the Publican

Christ in Gethsemane, Hofmann, Perry No. 798E

Session 1. June 4

THE FORGIVING FATHER

In this first session we wish the juniors to discover what a parable is, why Jesus told them, and how one of these stories helps people to learn to know God as a forgiving Father.

Session Outline

AS THE JUNIORS ARRIVE
QUIET MUSIC
CALL TO WORSHIP
HYMN OF PRAISE: "This Is My Father's World"
INTRODUCING THE UNIT: Junior leader
TWO PARABLES OF JESUS: Matthew 13: 45-46 and Matthew 13: 33
DISCUSSION: Led by junior leader
JUNIOR REPORTS:
1. Stories Jesus Told
2. Jesus Teaches Through Stories
HYMN: "Tell Me the Stories of Jesus"
INTRODUCING THE BIBLE STUDY: Junior leader
BIBLE STUDY: Jesus' Story of a Forgiving Father. Guided by adult counselor
HYMN: "How Strong and Sweet My Father's Care"
OFFERING SERVICE
CLOSING PRAYER: Junior leader

Suggestions for Adult Counselor

After the junior leader has introduced the Bible study, ask the juniors to find Luke 15 in their Bibles. Let them first discover why Jesus told this story, as given in Luke 15: 1-2. It was told to the people whom the scribes and priests called publicans and sinners because they did not understand how to keep all the Jewish laws faithfully. These poor people came to think of themselves not only as outcasts from the Jewish religion but also as outcasts from God's love and care.

Choose one junior to read the part of the prodigal son, another that of the father, and a third to read the parts between the speeches. In this way read Luke 15: 11-24. The boys and girls should have time to read their parts through silently first.

After the Bible reading, one junior may tell in his own words the story found in "Materials for the Meeting." If you have secured a large picture to illustrate this parable, it may be studied now. In the discussion that follows the juniors may decide which title they like best for the story and why, and what they think Jesus was trying to teach about God, namely, that God is like a generous, loving, forgiving Father.

Session 2. June 11

A GOD WHO CARES

In this second session we wish the juniors to realize that God is interested in each one of them, because he is a loving Father who cares deeply for all his children.

Session Outline

GROUP ACTIVITIES
QUIET MUSIC
HYMN OF PRAISE: "Joyful, Joyful, We Adore Thee"
TOPIC INTRODUCED: Junior leader
THE STORY OF THE GOOD SHEPHERD: Luke 15: 4-6. Read by a junior.
BIBLE STUDY AND DISCUSSION: Led by adult counselor
CLOSING WORSHIP

Suggestions for Adult Counselor

If you are to follow the suggested activities at the beginning of the meeting, you and the junior leader will need to plan how best to divide into small groups for this work. You may have to work with both the worship committee and the group making the storybooks, to see that they understand what to do and do their work well.

In the Bible study and discussion, you might first call for the story told by a junior in his own words. Then the group together might read and discuss the meaning of the story as given in *Juniors*. Use these questions: Is God interested in everyone? How can a God who loves and cares for people seem to let so much suffering and misfortune come to them? Is God interested in

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

you? What difference will this make in the way you act or in what you say? How does God show he loves and cares for us? How does this story Jesus told help to answer some of these questions?

Help your juniors to feel grateful for Jesus who taught us that God truly cares for all his children everywhere. God is personally interested in every boy or girl in the world. He wishes them to make the most of their lives by trying always to obey his laws. Every time a boy or girl is selfish or unkind, thoughtless or unforgiving, he strays away from God. God cares so much for each of us that he wants to guide us in the right path.

Session 3. June 18

A GOD WHO EXPECTS US TO DO OUR BEST

In this session we wish the juniors to recognize that God has given some ability to everyone and that he expects even boys and girls always to do their best.

Session Outline

ACTIVITIES FOR JUNIORS AS THEY ARRIVE
QUIET MUSIC
HYMN OF PRAISE: "For the Beauty of the Earth"
OFFERING
THE TOPIC INTRODUCED: Junior leader
SCRIPTURE: Luke 19: 12-26. Read by a junior
JUNIOR REPORTS:
1. Jesus' Story of Faithful and Unfaithful Servants
2. Jesus Teaches Us to Do Our Best
DRAMATIZING THE STORY
HYMN: "I Would Be True"
CLOSING PRAYER: Junior leader

Suggestions for Adult Counselor

Two especially creative activities are planned, one the writing of a litany, the other the dramatizing of the parable studied. Suggestions for a litany are included in "Materials for the Meeting." If you have never dramatized a story with your juniors, you may find the following procedure helpful.

"Do you like to act out a story? This story Jesus told can be made into a little play. How many characters are there?" Eleven. "How many scenes?" There could be three. Scene I would show the nobleman giving the money to the ten servants; Scene II, what each servant did with the money; Scene III, what happened when the nobleman returned. "What takes place in each scene? What conversation for each character can we find in the Bible story or in the story _____ told?" There is none for Scene II. The juniors will have to imagine suitable conversation if they wish to include this in their play. "What costumes or properties do we need?" These are not actually necessary, but will add interest to the play.

"Whom shall we ask to play the part of the nobleman, the servants?" After the characters are chosen, the juniors may act each scene once. Help them to evaluate their play by asking: "What did you like most about our play? What scene did you enjoy best? How could we make our play better another time? Can you suggest more things for each character to say?" The story may then be acted again.

Session 4. June 25

A GOD WHO DESIRES SINCERE PRAYERS

In this closing session of the unit we hope to accomplish two things. We wish the juniors to discover that God hears only the sincere prayers of his children. We wish them also to recall all they have learned about God from these stories of Jesus.

Session Outline

AS THE JUNIORS GATHER
QUIET MUSIC
HYMN OF PRAISE: "This Is My Father's World"
THE TOPIC INTRODUCED: Junior leader
SCRIPTURE: Luke 18: 10-14. Read by a junior
JUNIOR REPORTS:
1. Two Men at Prayer
2. God Desires Sincere Prayers
LISTENING TO A POEM
PLANNING THE CLOSING WORSHIP
CLOSING WORSHIP

Suggestions for Adult Counselor

You will want to help the juniors to plan their closing worship. This should make a fitting climax to their study. The theme should be chosen first. Let the juniors express their ideas, writing these on the blackboard. Then they may select the one they think is best. An appropriate theme would be "Learning About God from Stories Jesus Told."

The juniors may then suggest suitable worship materials in keeping with the theme chosen. All four parables may be read from the Bible, or the juniors may prefer to tell some of the stories in their own words or dramatize them. The litany composed by the small group may serve as the prayer. When all the worship materials have been selected, the service may be arranged and written on the blackboard.

The Teacher's Bible

(Concluded from page 29)

span of years. Each book has its own contribution to the whole Bible message.

For example, there is a collection of books about prophets and their messages. As you read each of these books, discover what a Bible commentary or dictionary says about its author, the purpose for which it was written, its message. Then read the book itself, and find out what it says. Be really acquainted with Jeremiah, who belonged to a priestly family; with Amos the shepherd; with Micah the peasant; with all the other prophets and their different backgrounds. Know the times in which they lived, and then their messages will live and breathe for you.

Then there are the collections of letters, or epistles. These can have real meaning for us if we merely open our Bible and read them. They will have richer and deeper meaning if we know to whom each was written and why, if we can recognize some of the persons spoken of in the letters, if we understand something about those times.

So, too, with other books. Find out the special characteristics, as well as the special message, of Lamentations, of Proverbs, of Ecclesiastes. When you read the gospels, remember that Matthew was written by a Jew especially for Jews; that Mark was written by a Christian Jew for other Christians and especially Gentiles; that Luke was written by a Greek Gentile and is addressed to a fellow Gentile.

6. *Remember that all of us can do these things.* Sometimes we meet a person who has a rich knowledge of the Bible and we think, "He has special training. That makes a difference." But such a person grew gradually in knowledge, and we can do so, too. It takes time, yes—but the Bible and our Christian growth and the Christian growth of our pupils are too important for the tag ends of our time only. A brief time set aside regularly will accomplish much. Knowledge can be collected bit by bit. Do not be discouraged by what you do not know; rejoice in what you are now learning!

7. *Strive constantly to live by what you read.* Remember the prayer with which we started. We want to know and understand the Bible. We also want to live by it, and to carry its joy and inspiration into all our life. For our pupils will learn from us in other ways than through the words we say. They will learn from our lives; by our lives they will test our words. God grant us grace to meet that test!

Announcing
A New Junior High Program

By CLARENCE B. GILBERT

TO SAY, "In 1492 Columbus discovered America," makes rather dull conversation. What we care about is America, and not who discovered it. Furthermore, that discovery was really one of the biggest blunders of history. "Wrong-way" Corrigan had nothing on Columbus, who thought he was in one place and was probably as far away from that place as he could get.

Perhaps in a few decades people will be just as matter-of-fact about two other dates: 1943 and 1944. On the first date, Northern Baptists discovered junior high young people. On the second date, they discovered a program for them. Perhaps in ten or twenty years church leaders will be so busy with junior high youth—so thrilled with the vast opportunities this age group presents, so inspired by their latent skills, so much in earnest with the fellows and girls about committing their lives to their Master—that it will not occur to them that the program had to start somewhere. That will be as it should be. Actually, these discoveries are greater even than that of the 1492 hero because these were not stumbled upon accidentally.

Some folks had discovered junior high youngsters long before 1943, but not until then had enough people been startled by this appallingly unreached field to bring a full-time junior high secretary to the staff of the Baptist Youth Fellowship. And now, after a year's work, now in 1944, we're ready as a denomination to face our teensters squarely, confidently.

Every church school superintendent has known for a long time the problems of the teen age. He didn't have to read a book to know that the church school managed comparatively well up through the Junior Department. But beyond that—well, it required no algebra to find the whereabouts of the unknown x in the equation: 25 juniors graduated $=$ 7 junior highs plus x. The x represented the more active, adventuresome teensters. And their desire for activity was not challenged by the sluggish, half-interested, talk-talk-talk kind of teaching. Oh, those leaders knew the problem, all right. But they didn't know the answer. They'll remember 1944!

It was not only the morning teaching session that produced disappointing results. Some churches had a junior society on Sunday evenings, and a large number of churches had a young people's society. But only a very few had a junior high society. If the teensters wanted to do something Sunday evening, they could crowd in the junior meeting—and feel like grandparents! Or they could slip into the meeting of the older young people, trying to hide their embarrassment, their terrible consciousness of extreme youth. Or—and they probably didn't try this until they had tried the other two—they could go to a movie or to a friend's house or just sit at home and listen to "Death at Eight." If the church was far-sighted enough to sponsor a junior high evening meeting, too often the youngsters put on the Arab act, folding their tents and silently stealing away. They were alert, with the kind of alertness that comes from an opening and developing mind. They were filled with questions. They wanted to be doing things. And when they found no adult alertness equal to theirs, no answers for their questions, no opportunity to shift themselves from the receiving to the participating bracket, they lost interest. It wasn't so much a junior high problem, after all; it was an adult problem, a leadership problem, a church problem.

These fellows and girls had seven days in their week, too, and the church had only one. Perhaps the older people had

THIS IS THE AGE TO WIN THEM TO CHRIST

GIVE THEM SOMETHING TO DO

enough to do to keep them busy over the long afternoons and evenings, but these junior high folks found many of their hours dragging. The church wasn't interested, and so they had to take matters into their own hands. Sometimes they made good choices; sometimes bad. And sometimes the bad choices made the older folks think that everything about these youngsters was bad—that the way to handle them was to r'ar back and pass a curfew and all would be settled. Teensters don't want curfews; they don't want to create any need for curfews. They want to be doing things—good things if the church will provide them—but *things*.

During 1943 and 1944 we made those discoveries. And now, at the request of hundreds of pastors, we are bringing out new materials to help give churches the answers. The new materials in themselves won't do the job. No materials alone will do any job. It takes adult leadership, adult time, adult friendship and understanding. Most of all, it takes adult consecration.

You've noticed part of our answer already. It's this new "Junior High Leader" section of BAPTIST LEADER. Two pages now, beginning in October it will be increased to four pages. A sponsor's guide for junior high workers will be available late this summer. A new magazine, JR. HI TOPIC, will be ready for use beginning with the fall quarter.

It's all tied up with the program of the junior high division of the Baptist Youth Fellowship. In "Junior High Leader" we'll face frankly what you as a worker or teacher will have to face in your church. We'll get to know these teensters, how they think, what they think about, what we must do to win their confidence. Above all that we learn, we'll remember that we are not speaking as workers and teachers for ourselves, but for Christ. We are not winning affections for ourselves, but for Christ. We will see more than ever that the junior high age is the time when fellows and girls are most likely to be won; it is *the* age of decision. If we do not win them while they are 12, 13, or 14, they will grow increasingly hard to win. They are like the rich young ruler who came to Jesus—and they are rich! They come running; but if we do not make the Master virile enough, kind enough, Godlike enough, they will go away. They will go away sorrowful, but they will go.

Recognizing the evening meeting as the time for expression and the developing of confidence, the new JR. HI TOPIC will provide the maximum opportunity for members to take part in meetings through speaking, planning, and activities. A special section of the magazine will contain party ideas, a page tying the morning session to evening interests, suggestions for weekday activities. It will be a publication for junior high young people—written in their language, illustrated with the kind of clever drawings they like. Additional helps for the adult sponsor will be given in "Junior High Leader" each month. Beginning with October, the evening meeting will not appear in *'Teens*. However, the problem studies in *'Teens*, the approach through stories, picture strips, boy and girl departments, contests, will be more than ever useful to the churches as they seek to develop and expand their junior high work. The new denominational junior high program is not an attack from any *one* point. It is an attack at many points, appealing to youth from every side.

The sponsor's guide will contain information showing how to organize a Junior High Fellowship—and the fall JR. HI TOPIC will present the same information from the viewpoint of the junior high youth themselves. The guide will show how junior high work is best carried on through functional temporary committees, with short-term offices. The project technique will be given a place; projects, although not an end in themselves, have a place in teaching methods. From time to time, a picture page in "Junior High Leader" will show step-by-step the mechanics of one project activity. The April issue of BAPTIST LEADER carried the picture-story of slide making. A forthcoming issue will illustrate the making of electrified maps.

Underlying the entire new program will be the emphasis again and again: evangelize! evangelize! We shall be teaching, but we shall seek to point our teaching toward the acceptance of Christ as personal Saviour. We shall feel that if we fail to win our junior high young people to Christ and the church we shall have failed utterly.

Here within your grasp is the hope of the church—those youngsters on your street who have drifted away, Billy and Betty Jones and millions like them. They want to be Christian if you will invite them to be, tell them how to be, and reflect your words in your life. They know all about following the leader. They've played it as a game when they were kids; it was fun for them. They'll follow the greatest Leader of all, if you will point the way.

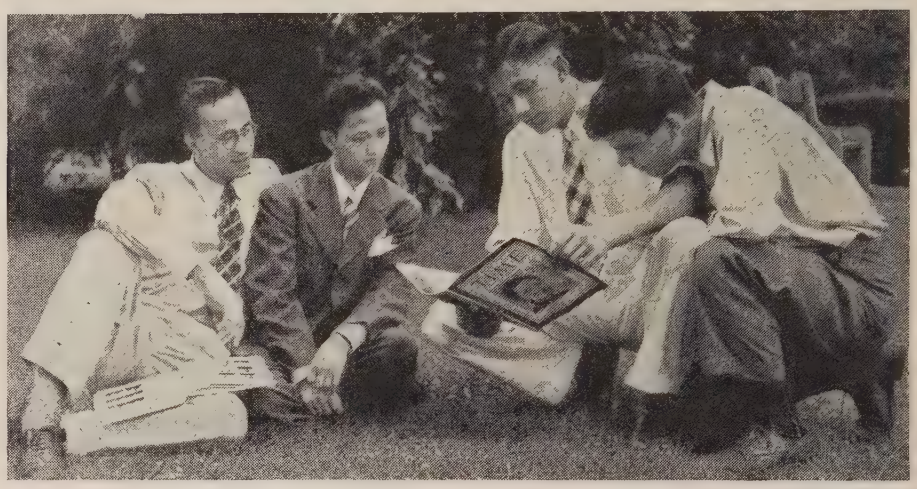
THREE THINGS FOR LEADERS TO DO THIS MONTH

1. Secure the prospectus of the new JR. HI TOPIC and see that advance orders are placed for every member of your group.
2. Read the book, *Guiding Intermediates*, by Clarice Bowman. (Order from your nearest Baptist bookstore.)
3. Get acquainted with at least two junior high youngsters; learn their interests, what they read, what they do during the week.

Christian Young People Must

PREPARE *for* PEACE

By STUART W. KROLL



Harold L. Phillips

STUDENTS REPRESENTING INDIA, MEXICO AND CHINA TALK OVER POSTWAR HOPES FOR THE POLITICAL, ECONOMIC AND RELIGIOUS WELFARE OF THEIR RESPECTIVE COUNTRIES

IF PEACE were to come suddenly to the world tomorrow, would the Christian young people be ready for it? Would they be ready to accept the many problems that will result from the cessation of war and strife? What are they doing NOW to prepare themselves for a place in working out the problems that will arise?

The problems that will come after the war will be manifold. They will increase with the months of peace and extend into years. They will not and cannot be solved by wishful thinking and day-dreaming. The solutions will come only after much preparation and paper planning. Philosophical orations and Utopian planning will have to be discarded for realistic action.

Too many people believe that peace will be the sesame to a new era filled with joyous living and everlasting brotherhood among man. Nothing can be more disastrous to the progress of mankind than self-blindness—the refusal to face reality and facts as they stand.

On the other hand, if reality is faced with a determination and a will, accomplishments beyond the wildest hopes of man can be realized. That the Christian church and its people have come to grips with the greatest crisis of their history is only one of many clear facts that the young people of today should comprehend.

It is no easy task to visualize the world of tomorrow and the place all people will play in it. A quick survey of what has happened may help to form an adequate picture of what will come.

Europe, as a unit, has been cast down. The little governments of central and southern Europe exist no more. Rather, one central power dominates them and denies them the right of property and freedom.

The land has been ravished and laid waste. Industry as such does not exist, except where it is run by imported slave labor. The psychic and the physical standards of men and women have been shocked almost beyond sensibility.

The whole continent waits for liberation from a mighty yoke unparalleled since the triumph of the ancient Roman Empire. Democracy and its attendant freedoms have long since become dreams —almost myths in the minds of millions now living.

Starvation and disease rage in some of the conquered lands even now—and will increase in months to come, should the war continue. A new generation will grow up with the smell of blood in its nostrils and a hatred for its fellow men.

To these peoples someday will come peace, bringing with it revolution and counterrevolution as their minds attempt to find a new path of security and living. The idea that the world will be a unified body will appall them—unless they can be made to realize that only through that medium can peace be permanent.

From a desert of ashes the workers of tomorrow must rebuild a world replete with security, health, happiness and, most important of all, religious internationalism.

It will take strong hearts and stronger backs to build that world. During the process fear, panic and bloodshed will be seen, but from these peace and Christian revival will blossom. There must be such a revival, or else this period of peace will be only a breathing spell for preparations for another conflict even more devastating than the present one.

Of all the problems that face the world of tomorrow, none is so poignant, so tragic in its scope, so appalling in its reality as the status of the war children.

What will become of these youngsters who have lived a lifetime of horror before the days of childhood have passed? What will be the effect of days and nights of fear and torture that uncertainty breeds within the minds of impressionable children? What will the world they create be like when the time comes for them to assume the roles of leader and lawmaker?

With no little concern the intellectuals, the economists and the political leaders of today face these questions. They know that the future and the security of mankind can be no better than the people

who mold it and constitute a part of it.

The bitterness and the tragedy of desolation have been burned in the minds of these children before they have come to know what life really is! They have become psychiatric problems with twisted and distorted ideas of their fellow men before they learn to play. In the not-too-distant future the problem of government and justice will be given to them. With no knowledge of the true concept of either problem, one shudders to think what the results will be unless a restraining and guiding hand is present.

Young Christian people of today can prepare themselves for the role of guide and helper through a thorough and sympathetic study of these people and their customs. The quality of leadership must be brought out of the people in these lands, not by a set of rules, but by guidance and psychological training. The people who would act as teachers in this capacity must, like the apostles of old, be willing to become subservient to the problem. They must not expect positions of honor and prestige. These positions must go to natives, so that a feeling of being can be rekindled again within their hearts.

In Spain today thousands of political prisoners are held in confinement because of their participation in the revolution of a few years back. The state cares for the children of these men and women (many of them the intellectuals of the old Spain).

Such a magnanimous gesture cannot go without recognition. Perhaps it would be better for Spain if it did. These children are actually prisoners of Franco and, as such they receive schooling in the teachings and the principles of Fascism as understood and taught by Franco and his regime.

They are taught that the love of state is the only thing for which to live. They hear about the glories of medieval Spain in song and play—with the subtle idea planted that someday, perhaps, they may be repeated.

Uniforms, parades and public applause impress the pageantry of the military upon the minds of the children. A period of incubation, alive with the virus of conquest and military achievement, is being forced upon them.

In the schools of Spain, various trades are taught, such as handicraft and mechanics. The teachers do not stress liberal arts that encourage thought. The intellectual mind has a habit of undermining the cleverly plotted schemes of governments and calling for the freedom of thought and person that a totalitarian government might find disconcerting.

Only by contrast can the evils of such a system be revealed. Unless the feeling of trust and fellowship is taken abroad, it will only be a matter of time before the world will erupt again. It will be no easy task, and the workers will not be received too kindly.

Fear and distrust provide two of the most malignant of diseases that can inflict the human mind. They are already well rooted in the minds of many Europeans. America to them does not represent any great hope, but rather a cunning political schemer, biding her time to strike.

It will be the work of Christians to remove these doubts from the minds of the people. Generosity without charity, kindness without condescension will be the watchwords for those who would rebuild from the ruins of today the fair city of tomorrow.

Preparation for such work must be of a threefold nature: mental, physical, spiritual. One without the others will not give the balance of mind and heart that will be needed to face problems that will be trying and turbulent. Understanding and sympathy must be built upon physical stamina and Christian fortitude. The inner light that comes from communion with God must shine through the deeds of all who attempt to bind the broken bodies of those who have suffered.

Europe does not need to be invaded by an army of psychiatrists, social workers or militant religious teachers. If definite plans for physical aid are worked out now and ground foundations laid, when the time comes for such plans to go into action, little time will be lost.

Even now certain peace organizations wait for entrance into war-torn countries with carloads of food and medical equipment. Once this entrance is gained, a steady supply of such articles will need to be kept flowing if the objective sought for is to be reached.

This will require the use of many hands, and if young people will start training themselves for such work now, there need be no break in the line once it has been established.

Many will desire to go to the lands and serve. But that, too, will require special training. Acquire such training now. Social work in the home-town area will be an invaluable aid for rehabilitation work abroad. A close contact with people and an understanding of their problems will be necessary for any person who attempts to raise a standard of living.

The problem of food will be grave. Science today conducts extensive experiments in diet and production. In many colleges and universities subjects are needed to complete these experiments successfully.

Young people can make themselves available to the men who work in these fields so that when the day comes for the results to be put into use, all data and facts will be complete. The trials and the errors of today will be the hope and the salvation of the peoples of tomorrow.

If all the children in the war areas could be transplanted into a neutral country and given their birthright to liberty and happiness, then the dream of a world-federated state would not be far distant. But as that cannot be the case, an exchange of war children is one of the best solutions. To accomplish this, homes must be found where such children could be placed. Their welfare would have to be guaranteed and their education supervised. Careful planning is necessary for such an undertaking as it involves many issues.

With the aid of agencies that have had actual experience in this field, the young people of today could start planning for such a step in the near future. With the return of such children to their native lands, after having tasted the fruits of democracy, the beginning of a world brotherhood might be realized. While the fruits of such labor might not mature for years, the possibility that some future generation might know lasting peace should be incentive enough to foster the plan.

So in this time of war, let the young Christian prepare himself for the peace to come. On the horizon of tomorrow lies the greatest challenge that he ever will be called upon to face. Let him face it bravely and with assurance.

It will be the spirit and the enthusiasm of youth that will save the world in days

(*Please turn to page 45*)

RECREATION in Summer Camps

By ROBERT STEIGER

GROWING ATTENTION on the part of leaders, both denominational and interdenominational, to the educational and religious possibilities of the summer young people's camp throws into clear relief the need for serious thought devoted to the recreational aspect of such camps.

One would not have to look far in any direction from one's own camp grounds to find a variety of viewpoints regarding the recreational program in a church camp. In fact, the campers often have conflicting ideas. To some the camp offers a release, a vacation, a time to relax, to enjoy oneself and throw off the bonds of civilization and the organized church. To others it is a time for giving concentrated attention to the more weighty questions of the human spirit. To the one, recreation should be the center and the life of the camp, its focal point. To the other, recreation seems to be a disturbing element, a distracting activity diverting the attention from the more important issues that form the core of camp life. Most church leaders recognize the essential interplay of the recreational with the devotional aspect of life. A camp deals with the whole person for the whole day—it must seek to develop the whole self in wholesome ways.

The functions of recreation seem to be at least fivefold, each function bringing a recognizable value to the lives of those concerned. The educational aspect of recreation has long been recognized. For a number of years the educational possibilities of camps have presented a real appeal to the leaders. Instruction through play is a well-established practice and almost limitless in possibilities. Likewise, the recreational function has long been realized. A popular function ascribed to recreation is its expressional value. The growing boy or girl has a desire and a need for expression through an energetic exercising of his physical, mental and emotional capacities. Recreation can and should provide an opportunity for such growth through expression for the emerging personality. This function must strike a proper balance with others that cannot be overlooked. The work of the social or fellowship function has received a fuller appreciation in these present days. Our churches have provided more and more recreational programs and facilities for the purpose of strengthening the bonds of fellowship within their constituencies. This fellowship value inherent in recreation provides one of the chief carry-over experiences of the camp life. The fifth function of recreation to be listed here is often overlooked. The casting aside once in a while of one's dignity and sense of importance, the going outside of oneself to indulge in the hilarity attendant upon participation in pure foolishness is a wholesome experience. Recreation in camp life can give some small opportunity to such indulgence. The particularly religious content of each of these functions may not be apparent always, for it is not necessarily inherent within them. The religious value depends upon their application. The Christian camp directed by Christian leaders and following a program of Christian emphasis will surely give a definite Christian trend to recreation in whichever of its functions it is employed at any given time.

Recreational Opportunities and Limitations for the Early Adolescent

If one were to take a little of the strange, the wonderful, the fearful and the humdrum, mix them thoroughly together and give the mass a personal identity, one surely would have created the adolescent boy or girl.

Recreational programs for this age must be planned carefully to take the personalities of these youth into account. The program will not be packed full of exceedingly strenuous activity. It needs to be well balanced between mildly vigorous action—the kind that forces the stretching of every muscle without overstraining the organism—and thoroughly restful activity. Every day should also include an opportunity for the camper to engage in his own choice of recreational activity. The camper often will be the best judge, consciously or unconsciously, of the effect of the planned recreation program on him. Thus he

can make the necessary adjustments in his free time. The recreational program will take into account the changed physio-emotional status as well. Games will not be played nor activities engaged in that will place the young person in an embarrassing relationship to either his own or the opposite sex. Some activities, acceptable for children and for adults alike, prove offensive to the adolescent because of his new-found sensitiveness in his sexual and emotional life.

Sharpened emotional awareness finds the junior high student with an essential inability to direct his sensitivities usefully and well. Hence of those games and activities involving the stirring of the emotions use only those that have inherent within them obvious direction for the control of those emotions. For this reason the arousing of the competitive spirit is a questionable practice. Many recreational leaders make use of this spirit as a means of gaining enthusiasm for their program. It brings marked success in this way, but it creates some more subtle difficulties that it may take days or months to overcome. The older youth and the adult enjoy the competitive game for the joy of sportsmanship involved. The adolescent youth is being introduced to the real meaning of sportsmanship, and in the heat of competition he too easily loses sight of this abstraction. The camper's emotional strength and integrity must be safeguarded as surely and as carefully as his physical strength.

Our junior high camping scene is varied on the question of co-ed camps and separate camps for boys and girls. The recreational problem posed by this situation is not overwhelming, but it does need to be recognized. At the junior high age separate activities at times, especially in the sports program, should be planned. The degree of impatience with "those awkward girls" and "those rough boys" can best be circumvented in that way. In other things the co-ed camp will be wise in following a plan of recreation for the entire group, calling no attention to any possibility for differing likes and dislikes between boys and girls. In camps conducted solely for boys or for girls especial attention needs to be given to the approach to the recreational program. The girls' program may contain many of the identical activities of the boys' camp, but they must be interpreted from the girls' point of view rather than being an imitation of the athletic program of boys.

Types of Camp Recreation

There are, for purposes of easy reference, two general types of planned group recreation. For want of better names we shall refer to them as "directed recreation" and "organized play." The term "directed recreation" refers more particularly to that type of recreation engaged in on stunt night and drama night. Roughly it may be divided into three parts: The first division is that which stages a show, a program or an act where the audience receives its recreational benefit solely from the spectator's viewpoint. On the other extreme is the kind of directed recreation in which every member of the audience is included. Questions for audience response and group singing exemplify the latter. Posed somewhere between the two extremes lies the program that calls for a partial audience participation. Examples are the numerous quiz programs, impromptu speeches, the radio "Truth or Consequence" program.

Organized play refers to group games, sports and individual games that follow rules. These have their distinct place in a camp recreational program. The day must give opportunity for some engagement in each.

Camp-schedule Time for Recreation

In general, the times available for planned group recreation on the day's schedule are three in number: the morning assembly (approximately 30 minutes in length), the afternoon recreational period (approximately two hours in length), and the evening program (approximately an hour and 15 minutes in length). Though fine group singing may be encouraged at mealtimes, more hilarious forms of recreation will be discouraged; the tension brought about by excitement and the digestion of food do not go well together.

The morning assembly provides a fine time for a recreational session. It should not be given over to the more hilarious forms of activity, for at that time of morning the camper is still in the midst of a program of study and of mental activity and his presence soon will be demanded in meetings which require a quiet and attentive mind. Singing, folk games, the telling of jokes by the leader, the pulling of some tricks and gags—all these fit in well.

The afternoon session offers the real opportunity to engage the group in wholesome exercise and to teach the meanings of sportsmanship, co-operation, responsibility and confidence. A well-organized sports program involving the whole camp is desirable at this point. It should be varied. This game period should precede the swim period and should take up a fair proportion of the time. The tendency is to cut down on a planned sports program and to lengthen the swimming period. This always gains a favorable response from some campers and it makes less work for the recreational leaders, but it provides less real recreation for the camp as a whole.

The evening program holds a meaningful spot in the camp day. At the real recreation for the camp as a whole. camp has been raised and its spirit ennobled. What a pity if the evening program, thoughtlessly constructed, destroys whatever value the vesper experience has brought! This does not mean that the evening program must consist of a sermon, nor does it infer that so-called religious references must be introduced throughout the evening. It means simply that there needs to be real quality and a wholesome outlook in whatever is done. It would be unfortunate to subject the campers to sermons night after night—even to addresses on "cultural" subjects. They need to be led in play and in fun, but it needs to be well planned, well organized and of value as a part of the day's total experience. Not only has the group come recently from vespers, but also it will be going to bed shortly after the close of the evening program. This must be taken into consideration so that, if the evening reaches an hilarious note, the tide may be turned in favor of quieter things before bedtime. The possibilities for evening programs are almost limitless. Dramas, stunt nights, quiz programs, music appreciation sessions, folk games, group singing, campfire programs with thought-provoking themes, hobby night, camp banquet, celebrations of special days, all these and many more can be adapted for use in a camp evening program situation. This program should have a definite beginning and a definite closing. The campers should be able to sense at all times the smoothness of a well-planned program. When bedtime comes the leader should give a recognized end to the evening. If it can be done skillfully by the leader, the ending of the evening with a brief meditative silence and then a benediction is effective. If it cannot be done skillfully, however, it had better not be done, for no one is quicker to sense the tacking on of the moral than young people.

What Camps *DO* for Young People

By DOROTHY HENDERSON MacQUEEN

TO EXPLAIN exactly what summer church camps attempt to do for young people resolves itself into something of a problem. The seasoned camper possesses a kind of spirit not unlike that of the college alumnus. The loyalty that he feels for his camp and its program defies description, but therein lies the secret of its success. Summer camps have something to offer every boy and girl. Perhaps living all of life in the Christian way defines the ideal goal. Worship, study, fellowship form an integrated whole of camp existence, thus helping youth to understand that Christianity is a daily way of life rather than a Sunday code of worship. Camps bring youth together, open their eyes to wider concepts of religion and send them away determined to live their lives as Christians.

That is what camp should do. Christianity must be used to be effective. Yet all too often young people believe that Christianity is apart from life—that it belongs to Sunday alone and bears no real relation to their play life on the baseball field or their work life in school. At camp they soon learn that Christianity can and should be applied practically in order to achieve the ideals set up on Sunday. The boys and the girls arrive in camp from diverse environments. They must live together peacefully, adhere to the camp schedule and regard the rights and the wishes of others if the camp morale is to be upheld. Is this not Christianity in practice? Naturally enough conflicts arise, but these seldom reach serious proportions. They are merely another phase in learning to live together amicably.

Most youngsters naturally seek the truth. They eagerly question the counselors about God and prayer. They desire to know what one should believe and *why*. Such questioning is encouraged. The Christian religion needs thinking people to practice it. A religion that arbitrarily marks out the boundaries of its followers' thought will soon discover that at the same time and to the same degree it has limited its own scope of usefulness. Thinkers keep Christianity alive and growing.

Prayer troubles many young people. They find it difficult to pray, to become close to God. Perhaps they have tried to pray at certain specified times only to find that they have been repeating supplications that have become automatic. Often they despair because they think they are not really "Christian." One counselor met these questions of prayer with an experience of his own. He told them:

"One day I bounded up the steps of a subway feeling full of joy and exuberance with the beauty of the day and my own pleasure lying before me. Then I noticed a crippled boy standing on the corner, and in a flash I had prayed, 'May I ever be mindful of others. In my own good fortune, do not permit me to become callous and forgetful of those who suffer.'"

When the counselor asked the young people if any of them ever had had similar experiences, many of them replied in the affirmative. They never had recognized such experiences in relation to religion. They never had thought of prayer as everyday conversation with God. The counselor stressed that prayer is a part *of* life and not apart *from* it.

Appreciation of the beautiful has its place in religion. Some boys and girls really enjoy a woodland scene for the first time on camp hikes. It is not a matter of a counselor's standing over the group and commanding them, "Look at the sunset. That is part of religion." No, it is nothing like that. The young people discover and appreciate beauty for themselves as their horizons broaden under the Christian influence of camp. They find the world increasingly exciting as they realize that Christ is the ideal companion for the whole of life.

Some of the boys make their first appearance at camp under duress, but they soon begin counting the months and the weeks until the next summer camp time comes around. An active program of study, worship, fellowship and recreation realizes the abundant life in actuality. Camp Unami near Philadelphia and Camp Corbly near Mahaffey, Pa., are the camps with which I am most familiar. Here the young people choose several courses of prescribed study. They have time to engage in handicraft. Swimming periods and play time are arranged each day. Special evening festivities such as stunt night are planned. Evening vespers provide a time of quiet meditation. Before bedtime, each cabin group meets together for devotions and any unsettled quarrels or arguments are dissolved in that air of friendship.

The counselor tries to meet the young people on common ground. He bunks with his boys, eats with them, participates in sports, study and worship. He tries to give help for the variety of problems that come to him which range from homesickness to the meaning of prayer.

Summer camps are conducted for the different age groups and supply a program adapted to their needs. But no matter what the age, most of the campers leave, determined to live better everyday of their lives. No one has crammed Christianity down their throats; the youngsters have discovered it themselves, and for that reason they appreciate it all the more.

YOUNG PEOPLE ENJOY A ROUNDED PROGRAM OF WORSHIP, STUDY AND FELLOWSHIP

The Pathway of Worship

WORSHIP in any program of Christian education should occupy a place corresponding to that which it occupies in religion. It is one of the most powerful means in the development of the individual. It is the heart of the Christian religion.

What Is Worship?

Before one can lead any group into an experience of worship it is necessary to have a clear conception of the nature of that experience. While it will vary in type and quality according to the circumstances, the background of the individual and his capacity of understanding and feeling, yet it may be said that worship is the awareness of fellowship with God, the communion of man with God the Father through Jesus Christ the Son. It is a seeking after him and a response to his seeking after us.

Importance of Worship

Perhaps at no point in life is it more important that habits of worship be established and maintained than at the junior high age. The expanding life of these young people calls for the sinking of deeper spiritual roots. They long for "abundant life" and welcome all kinds of experiences that contribute to that abundance. The responsibility of a leader to interpret and supply the higher values is very great.

Worship, an experience of deep feeling, gives an outlet to the growing emotional life of the adolescent because it affords him an opportunity to express himself in his relation to God. It helps to develop a life purpose around which his conflicting natures can be organized. It leads him to see the primary worth of spiritual values in life. It helps to check his conduct by Christ's ideals. It gives him power to carry Christian attitudes and ideals into daily living. It develops a devotion to God's kingdom and to his children everywhere.

Types of Worship Experiences

Personal Devotions. One area of far-reaching influence for the development of habits of worship is that of personal and private devotions. The lives of junior high boys and girls are filled with perplexing problems, conflicting emotions, confusion and hurry. At times they feel that no one understands them or cares. They need the stability that comes with quiet moments spent apart in God's presence. In him they have one who cares, who hears, who responds. Each person can express his innermost thoughts to him. It is comforting for them to find that he understands.

Young people are often urged to observe a daily devotional period without knowing how to make it meaningful. Suggestions from leaders and parents are needed. When and how to observe the period of personal devotion, how to come to a devotional attitude, how to pray and what for, what materials are helpful and how to use the Bible are some of the questions that indicate the training needed to make this kind of worship a joyous reality. As the habit of devotional exercise becomes established it will not always be confined to a certain place and time, but will become more and more spontaneous in expressions of thankfulness, of joy, or of need. It becomes a natural part of everyday living.

Family Worship. The influences of his own family group touch the adolescent's life continually and with profound effect. His growing Christian personality will be greatly helped if he can have natural worship experiences in the home. If the church leaders can make the parents aware of the part that family worship may play in the spiritual growth of these boys and girls at a time when they especially need sympathetic understanding, they will have helped not only the young people but the home as well. Boys and girls themselves often become the avenue through which the worship experience in the home is introduced or established.

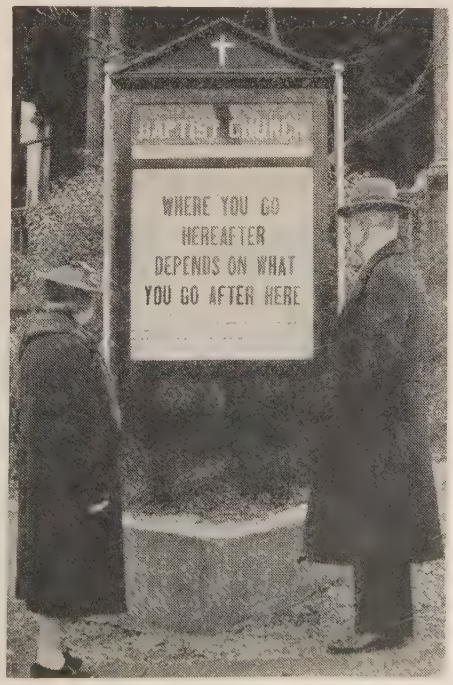
Group Worship. Group life is a compelling interest to boys and girls of this age and offers an important means of training in worship. A strengthening of its importance and a growing disposition to engage in it come when the group worships together. In the organizations or groupings in which these boys and girls are placed many opportunities will be found for worship experiences. They may include a brief prayer at the opening of a class session, moments of spontaneous worship, a devotional period in a program meeting or a church school hour, the worship part of a Sunday evening meeting, or a vesper service. The variety of these experiences strengthens the importance of worship and helps young people to see its relation to all of life. A word of caution should be given at this point. Because it is expected that worship will occur at stated times, there is danger that the program may be an end in itself, and thus become mechanical. Take for example prayer at the beginning of the class session or the customary departmental worship services. The leader constantly must keep in mind the purpose to be achieved and maintain a freshness of approach to meet the needs of the group as they arise.

Added understanding of the meaning of worship and a deeper participation in it will be developed by helping young people to plan for their own services of worship in which they may have some leadership responsibility. At this point they need and will respond to wise and sympathetic leadership.

Worship Services of the Church. Since this is the period when many boys and girls become members of the church, worship takes on new significance as they have fellowship with others to whom God is real, and with those who are co-operating in his work. The meaning of the church service should be emphasized; the purpose of the various parts that comprise it should be explained.

(*Please turn to page 45*)

TEACH *us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to labor and not to ask for any reward save that of knowing we do thy will.*—Prayer of St. Ignatius to the Prince of Peace.



A Message to Christian Leaders

DR. KENNETH I. BROWN, President of Denison University (Granville, Ohio), chose the subject, "You Hath He Quickened," for his remarks delivered at the graduation exercises of chaplains at the Naval Training School in Williamsburg, Va., on March 12. The phrase, "You Hath He Quickened," comes from Paul's letter to the Ephesians.

Following are some of President Brown's statements:

"I was attracted first by that verb 'quickened,' for it seemed to me to indicate a quality of living; you have to be awakened. May I suggest three purposes for that quickening.

" 'You hath he quickened' that you may find your way into a deeply creative maturity. One of the most important things is that you shall never cease to appreciate the importance of yourself and keep forever pushing on into a further appreciation of yourself.

"Another thing that will be very necessary for you is to be able to receive graciously. There seems to be too often a desire by the minister in the pulpit to give, but not to receive. He would be so trained in the art of giving that he would not know how to receive when someone else was exercising the art of giving.

"Also, it is right and proper that we should stress that which we should do during the war years, but it is also right and proper to stress what you will do when the days of reconstruction come. Pearl Harbor is not Genesis; the end of the war will not come with peace. What you chaplains are going to do will prepare you for a larger usefulness when that day of reconstruction comes. Your experience can be used as an instrument of quickening.

" 'You hath he quickened' that you might serve your brother man with hands that are full. There is no greater tragedy in your profession than the minister or teacher seized with the desire to serve who comes with empty hands. It takes more than a heart impelled to serve to give decent service. When I say 'service' I am not thinking of the stock answers that the textbooks give. There are going to be questions asked you the answers to which are not what you know from the books; something that *you* know, more than the text, will have to be given.

" 'You hath he quickened' that you might be unto him a witness. Don't ever forget that you are more than the name that goes after the title, 'Chaplain.' You are a symbol of the church. You are not yourself alone; you are a symbol of something tremendously bigger than yourself. You are a witness.

"Perhaps the biggest job that anyone has is to translate God in terms of everyday life. Sometimes one's translation is so stumbling and literal and so lacking in fluency that, like the Latin teacher wondering at the schoolboy's translation, one thinks 'Is that all you have to say of all that has been said to you?'

" 'You hath he quickened' for his sake. The most impressive compliment I have ever heard paid any man was the phrase, 'Do you know that knowing you makes it lots easier to be what God wants me to be?' I can't wish for you anything finer than that, as you go out on the assignments ahead of you, there may be many men who will be able to say of you, 'Knowing you makes being what God wants me to be easier!' "

WINDOWS

By CHESTER E. SHULER

IT HAS BEEN aptly said that a sermon, a lecture, a church school lesson, or a mere "talk," given without illustrations is like a fine house without windows. Jesus used many illustrations in his teaching. He used them to impress his hearers and to make clear the great truths that he expounded.

"I can't teach a class," protested a middle-aged man when asked by the church school superintendent to fill in for an absent teacher.

"But I know that you can," insisted the superintendent. "I am sure of it."

"But you never have heard me, for I never have attempted it."

"That's very true. But I have listened to you tell stories. You have made me 'see things' when you talked. Put some of your storytelling ability to work, and you will have no trouble with the teaching."

The superintendent was correct. The new teacher succeeded. Of course, he had knowledge of more than storytelling. As a consecrated Christian, he knew his Bible well, but he never had been trained in the science of teaching. By the aid of "windows" that he inserted so well, he presented the lesson in an interesting manner.

People will remember illustrations long after they have forgotten the lesson or the truth they illustrate. A minister told me some years ago that he went back to a church one Sunday at which he had preached five years before. After the sermon, an old lady greeted him. "I always did like that sermon," she told him. Then, noting his look of astonishment, she smiled and added: "You know, you preached that same sermon when you were here years ago. The preacher knew that he had not preached that sermon—he had carefully consulted his notes beforehand. But she insisted. "I remember that story so well—the one you told about the boy and his mother." Then the minister understood. He had used that same illustration, but in a different sermon. The lady had remembered the "window," but had forgotten the "building" in which it had been used.

Another church school teacher of rather brief experience, but with considerable zeal, led a friend to her bookcase and pointed with pride to a half-shelf of books containing illustrations, anecdotes and quotable religious poems. "See," she explained, "I am making a collection of these. I have also begun a

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scrapbook into which I paste illustrations each week that I happen to read or think of when preparing my lesson. Some day perhaps my own scrapbook will become as valuable as those books I have purchased."

A great teacher once stated: "Illustrations are the windows of speech through which truth may be made to shine." This is very true. But like ordinary windows, they must be clear if the true light is to shine through and reach the hearts of the pupils. Some splendid illustrations entirely miss the object of the lesson and detract from, rather than attract to, the real point. Therefore, the selection of proper illustrations for the particular lesson at hand becomes increasingly important.

Illustrations serve to hold the interest of a class as perhaps nothing else will do. But again, the teacher must be prepared to "connect" his illustration with a lesson truth, else his effort will be wasted and the interest aroused will be dissipated quickly.

"I used to think of myself as a failure as a church school teacher," remarked a man recently when discussing this phase of the work. "As a zealous young man I desired to be a good and efficient teacher of a class of young people. I would start teaching in my customary manner, and for a time all would go well. Then interest would lag, and soon I would find myself talking to a group of young people whose minds had drifted miles away from the thought I tried to pass along. My questions failed to secure more than a dazed look on the part of my pupils. Then I decided to use a good illustration. So I stocked up with a number each Sunday. As soon as I would say, 'This reminds me of the story about——' all eyes would brighten with interest, and all would give fine attention while I told my story; but as soon as I had finished, all interest vanished as though by magic, and I felt more discouraged than before. I finally discovered the reason for my failure: I had chosen my illustrations because of their interest, and most of them applied well to the lesson at hand, but I had not previously fitted them into the lesson or my plan of teaching."

Everyday life often furnishes the best illustrations of all. True, we must observe and possess a certain degree of imagination in order to apprehend and use this kind. But we certainly have the example of Jesus in this; he preferred simple, everyday objects, people, even animals, for his illustrative material. We recall his references to sheep when he spoke to those who cared for sheep, his agricultural illustrations when addressing farmers, his fishing stories to impress the fishermen of Galilee.

IN SIXTEENTH-CENTURY ENGLAND BIBLES WERE SO VALUABLE THAT THEY WERE CHAINED TO PILLARS AND PULPITS OF THE CHURCHES. THOSE WHO COULD READ MIGHT GO THERE AND SEEK LIGHT FROM THE SCRIPTURES. OFTEN THEY READ ALOUD TO THE UNEDUCATED

Of course, we may not find ourselves teaching shepherds or fishermen or farmers if we live in a city. Perhaps we may not care for fishing, or know little about farming; we may not have seen a live sheep. But we are acquainted with many things and with many types of people—perhaps automobiles, airplanes, engines, brokers, bankers, shopkeepers, teachers, pupils. The wise teacher, when selecting his illustrations, will think of the things that not only he, but his pupils, are acquainted with—and seek his "windows" there.

For example, have you ever considered how a human being compares with an automobile? Does this seem strange? Is it a new thought? Of course, you never have heard an automobile talk but, especially when teaching boys and girls of the younger ages, there is nothing to prevent your automobile from talking. The idea will be unique and the youngsters will understand you on these terms. School problems—what girl or boy does not have them?—will be familiar and reach the spot. If you can invent two pupils who have experiences that serve to put across your teaching point, why not use them? Perhaps the wise and tactful teacher can think of problems that the pupils actually encounter, and thus induce them to discuss the problems at a time when they will aptly illustrate the lesson's various phases.

At any rate, have a supply of clear, apt "windows" before beginning to teach any lesson—no matter how poor, good, experienced or new a teacher may think himself.

Jesus used illustrations—simple, apt ones—as a teaching method. Surely we cannot improve upon his methods, or go wrong in following them.

■

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ANTIOCH COLLEGE GIRLS WRITE A CHAIN LETTER TO A SERVICEMAN

GUESTS' NAMES ON THE CAKES PROVIDE A BIT OF FUN FOR ALL

A Bring-a-bit Party

By LUCY M. MALTBY

NO, I DO NOT MEAN a bit and brace (whatever that is), or even a bit of food—although food might work in nicely at that. But by the time you are old enough to be invited to a party you should know—well, maybe *you* do know but lots of other folks *do not* know—that you should bring more than yourself to a party. An invitation to a party might be a chance to get out of the humdrum department and into the intriguing end of party-giving.

Some shares in party-giving belong to the guests. The party should not all depend on the hostess. Instead of being rested, she is usually the most tired person there—what with all the sandwiches she has made and the extra silver she has scoured. Probably she has even done a great deal of extra work like tidying up drawers and clearing up the closet off the back porch.

The fact that the hostess furnishes the place for the party does not make it a law that she has to provide all the entertainment and fun. She may be almost at her wit's end trying to entertain the people she has invited.

So when you get your next party invitation, polish up your cleverest ideas and try to dig out some new ones, too. And in passing—remember that thereby you might be planting your feet on the road of friendship and popularity.

To get back to the party. You have been invited. What are you going to do? Are you planning merely to present yourself—nice as you undoubtedly are—at the front door of the host and the hostess at the proper moment, daring them to give you a pleasant time? I hope you are not the limp and helpless guest of whom the hostess says (to herself), "Never again!"

Good guests make plans. They bring-a-bit to the party. Maybe the bit is a bit of fun, sometimes a bit of a story, or a bit of a game. The idea applies to every party ever given. In fact, the nicest parties usually happen when the guests have brought "bits."

You can even give a special "Bring-a-bit Party" yourself and *ask* each guest to bring-a-bit of something, a kind of tureen party of ideas and fun. For such a party the invitations, typed on telegraph blanks if you wish to denote urgency, might read:

Won't you be a partner at our
"Bring-a-bit Party?"
A bit of a game that's clever,
A bit of a song,
A bit of a joke—you tell it.
We're in a bit of a rush
On account of our job.
Can't plan the fun,
But please do come
And bring—a bit of a laugh."

No, it is not necessary to have the wit of a Charlie McCarthy to shine at such a party. These ideas may start you, and you can think of dozens more.

Here is a very easy one. Take a pint jar full of beans. On one side of the jar put a long sticker and let everyone write down a guess as to how many beans the jar contains. Either count the beans beforehand, or have several help you count. The lucky guesser receives a prize, which, of course, you brought with you. Be careful not to plan anything that will take too long or is too tiresome to carry out.

Did you ever play "Human Bloodhound?" It goes like this. You polish up a dozen or so tumblers and set them on a table, not too close together. As part of the mysterious note you wear gloves in order to leave no fingerprints, so you say. Announce that you have discovered that Jack or Sam or Susie is a human bloodhound, and he can tell by smelling the glasses which one has been touched. Thereupon Jack leaves the room, and some one of the audience touches one glass only. Jack comes back and smells of each glass—that part is usually good for a round of laughs. He then infallibly points out the touched glass. The secret: in the audience you have a partner who takes out a paper of safety matches and rubs his finger over the rough part as the "Bloodhound" smells the one glass that has been touched. It really takes some time for anyone in the audience to notice the scratchy sound, although it is perfectly audible to the bloodhound, who listens for it. You may be able to think of some other not too unusual noise that will fit your group better—in case others have read this article, too.

At one party, one of the guests arrived dressed up—tall hat and all—as a master of ceremonies. He had arranged with several of the other invited guests to put on a little skit. He had big signs that he hung up around the rooms, such as NO COVER CHARGE, YOUR FORTUNE WITH TEA LEAVES, RADIO STATION WHY. He passed out balloons and fancy hats and big white buttons that said, "Page Boy," "This girl is a Bell Hop," "Head Waiter," "Hat Checker." Then when things quieted down a little, he and his previously rehearsed ministrel show went into action for about ten minutes. Of course, for anything as elaborate as this the hostess should be sounded out beforehand, to see whether or not she really desires such help in entertaining her guests.

Storytelling, if you are a clever storyteller, is a great help at a party, but deliver us from the poor one. Personal jokes should not be used if they will cause any hurt feelings. After all, the party aims to bring happiness.

Recently an impromptu supper party was in the planning stage, and a chance acquaintance came along. I shall call her Jane because that was not her name. She practically invited herself, or at least she added herself to the party on the basis of a very weak invitation. But at the party every time things began to lag, she told a funny story or came across with a witty remark, or led one of the other guests to tell of her own interesting experiences.

On their way home after the party, one of the girls said to her chum, "Let's invite Jane to our party next week. Even if the cars are so crowded that I have to hold her on my lap all the way, she's a bargain at the price. I've never laughed so much."

People that have something interesting to bring to a party may be as popular as the laugh-maker. Almost anything amusing or interesting that you will share with others, for instance, a new jacket or the hostess' little cakes with the individual guests' names on them, will help the conversation and add to the general good time.

One guest is still only one guest, though, and should not completely carry off the party. But whenever things begin to go slowly, bring out something pleasant and easy. Giving a party is like playing catch with a ball out on the lawn in the sunlight; you get the most fun out of ball playing if once in a while between throws you take a little time out for a breath and a laugh. But keep the ball going from one to another. You cannot play ball or have a party—alone.

The Pathway of Worship

(*Concluded from page 41*)

From the junior high period on, the church will be the unit that claims more and more of their loyalty. Regular attendance at the worship services of the church will strengthen the sense of belonging to a supreme institution. More than this, since they are part of the church in a new way, they should be led to feel their responsibility and to see that by their reverent participation they are not only worshiping God, but are helping to create the atmosphere in which others can worship.

Spontaneous Worship. In group activities and in individual worship, leaders and young people should become increasingly sensitive to those moments of spontaneous worship arising from situations and from personal moods. These cannot be planned, but must be recognized and used as they become evident. They may come as the result of a discussion or a discovery in class, a time of perplexity in a project, in an experience of wonder or beauty out-of-doors, or in a moment when a distinct personal need is felt. Such times will occur most frequently to those who have had training in worship.

No higher trust could be given to a leader than that of guiding boys and girls into a growing consciousness of fellowship with God. It is much easier to talk about God than to provide experiences through which he becomes so real that attitudes are changed and motives strengthened. The program that the group builds with the help of the leader will seek to make it a living force in all the areas where the junior high youth find their activities and in their ongoing experiences. Those who aid these young people in the development of a growing Christian life will walk with them, step by step, down the pathway of worship.

Prepare for Peace

(*Concluded from page 37*)

to come. It will be to them that the older generation will turn for timely help and aid.

Youth will have to be the hands that carry relief to the suffering and maintain projects for the able-bodied. These projects will extend to all peoples and to all countries.

Upon these young people the future peace and security of the world rests. These two objectives can only be obtained through a sympathetic understanding of one man for another. Only by alleviating the suffering of all mankind can any permanency be assured.

The young Christian knows that nothing is beyond his grasp if his faith is strong enough. He also knows from past experience that the horror of war can be no greater than the tragedy of peace that brings no release from suffering.

TENNYSON'S BIRTHPLACE AT SOMERSBY

THIS IS THE CHARMING RECTORY AT SOMERSBY, LINCOLNSHIRE, WHERE THE POET, ALFRED TENNYSON, WAS BORN IN 1809. AS ONE OF THE TWELVE CHILDREN OF A MINISTER, TENNYSON ENJOYED A RICH AND HAPPY HOME LIFE. THAT THIS CHRISTIAN ATMOSPHERE INFLUENCED HIM, IS EVIDENCED IN THE DEEPLY RELIGIOUS BENT OF SOME OF HIS POETRY, SUCH AS "CROSSING THE BAR" AND "IN MEMORIAM"

Paul's Photos

SOLVING
The Man-power Problem

By FARIS D. WHITESELL[1]

ONE of the most serious problems before our industrial, military, and governmental leaders today is that of man power. A wastage of man power is nothing less than sabotage. How are the churches meeting the man-power shortage? Apparently, most churches are doing very little either to build up the attendance of men or to utilize the men already attending.

An effective men's organization is one way of meeting this problem. This could be a Men's Bible Class, a Men's Council, a Baptist Men's Brotherhood, or some combination of these organizations. The women of our churches have little difficulty in maintaining effective organizations, but a great many men's organizations either go along at a poor dying rate or else languish and die. What can be done about it? A recent study of the whole matter of men's work has convinced me that if there is to be a successful men's organization a few practical steps are necessary.

Able Leadership

First, able leadership must be provided. Any organization will fail if it does not have the right type of leaders. The vitality of a men's organization fluctuates in direct relation to the interest and the ability of the men elected to leadership.

Some of the men best qualified to lead are likely to plead that they are too busy, or that they do not understand the work. But Christian men of executive ability, vision, and positive personality must be discovered by the nominating committee and be persuaded by them to head the men's work. There are many such men everywhere today. They are holding responsible positions in business or government. They can and will do the Lord's work, if convinced that it is worth while and something that God expects of them. Such men know how to interest other men; they can build good programs, put the right men in key positions, and follow through constructively.

"Why do the Yankees win?" was the question asked by a sports writer after the last World Series. His own answer was, "Joe McCarthy." McCarthy's whole life is devoted to winning, and nothing less than victory satisfies him. He will not have a player on his club who does not feel the same way. We need that attitude and that ability in the leaders of our men's work.

Evangelistic Objective

Second, the evangelistic objective must be predominant. It must undergird the Bible class or brotherhood. There is nothing the equal of an evangelistic program for building attendance, stimulating enthusiasm, and providing work for every member. Men enjoy food, fun, fellowship, instruction, and entertainment, but they can find these things in some measure in the service luncheon clubs, the fraternal organizations, and in other places. The church's organization must give the men something more than any other group does. Evangelism is the answer.

The late W. G. Boyle, Secretary of the National Council of Northern Baptist Men, wrote me:

"The present war conditions and the enormous number of men who never attend church are a challenging reason for a local church to put its emphasis upon a robust evangelistic program that will be all-round in its approach to the men of that community. . . . One of the criticisms that can be leveled against the average brotherhood is that it does not make any demands upon its members for service in the name of Christ and the church. Such a brotherhood is not worth preserving."

A successful Baptist pastor says: "To me there is but one answer or solution: any Brotherhood that isn't a Fishermen's Club might just as well buy aprons for its members and change the name to a Sisterhood! Nothing else in my experience . . . will keep a Brotherhood alive."

Dr. Walter Woodbury, Secretary of Evangelism for The American Baptist Home Mission Society, insists that men are more effective in personal and visitation evangelism than women, and urges that their services be mobilized and utilized for that work.

Any men's group can compile a prospect list, divide its members into teams, take these names, and go out and win many of them to Christ and the church. God's power and blessing will accompany such work, for it is the greatest work that God has given men to do.

Active Participation

There must be active participation in the programs. A carefully prepared program is necessary in order to hold interest and to give the men something worth while. No group of men can stand being lectured or preached to all the time; they want opportunity to express themselves. Those meetings are likely to be most helpful and longest remembered in which the men take part in the discussion and have opportunity to say what should be done.

[1] Dr. Whitesell, writer of this article, is Professor of Evangelism, English Old Testament, and Pastoral Theology at Northern Baptist Theological Seminary, Chicago.

Such participation can usually be accomplished by having some good speaker open a subject with a carefully prepared message of a few minutes' length; then have another man or two prepared in advance to get to their feet and lead off in informal discussion. By that time other men will be ready to take part, and before long even the more timid men will be watching for a chance to break into the debate. The formal debate is also quite helpful in stirring up enthusiasm and in securing the participation of the group.

Some groups find that the Bible lessons give a good basis for individual discussion, under the direction of the teacher, or after the teacher has finished his exposition. Group games should be used as part of the social programs. The games need to be planned and changed around from time to time, as well as thoughtfully directed to insure that too much time is not given to them.

The splendid thing about aggressive evangelism is that it provides work for every man who is willing to enlist.

Believing Prayer

Men's work, as all other church work, needs to be backed up by believing prayer. "When God's people pray, God works; and when God's people do not pray, God does not work" was the oft-repeated statement of Mr. Levi T. Regan, one of the great saints of God, in Chicago. That statement is true. The leaders of men's work need to be much in prayer for Divine guidance and for the blessing of God upon the work of their organization. Since that work includes the conversion of men and their training and establishment in Christian habits, it cannot be accomplished by human strength alone.

God has promised that his blessing, approval, and power are available in answer to prayer. We have not tried all that can be done until we have prayed believingly and much. A part of a men's meeting may be devoted to prayer, particularly when the evangelistic aim is prominent. Men will often overcome their reticence and pray in their own group in a way they would never do in the regular church prayer meeting. Some of the greatest prayer meetings I have ever seen have been those where the men's meeting has turned into a prayer meeting under the leadership of the Spirit of God.

The Church of the living God needs men today as never before. The men of today need Christ and the Church. Let us do our best to enlist and to utilize the men of each community!

A Double Task

By HENRY P. VAN DUSEN[1]

IN HIS striking historical survey, *Man and Society*, Professor Sorokin piles up the evidence that, in any time of crisis or catastrophe, both individuals and groups either rise to unprecedented heights of character and heroism or sink to heretofore untouched depths.

Just that is happening all over the world today.

There is no more vivid illustration than in the relations of diverse racial and religious groups. At the very moment when the most barbarous program in history attempts to exterminate an entire people throughout a continent, and its vicious virus threatens to spread in virulent contagion to this hemisphere, the leaders of previously antagonistic religious communions are drawing into closer fellowship for common action than at any date in Western history. This is happening in Holland and Germany and France and other Continental countries, where Catholics and Protestants increasingly think and speak and act together, and where a principal united concern is protection of Jewish citizens. The first obligation upon champions of freedom from every faith is to stand shoulder to shoulder to scotch the demons of intolerance, prejudice, and persecution, wherever they raise their ugly heads.

But that is not enough. Behind every major type of racial or religious conflict, there lie genuine grounds of distrust. These must be faced, and talked and thought through, by those resolved to work together against intolerance. There will be no wholehearted co-operation between Protestants and Catholics so long as authoritative spokesmen of one Church seek to deny to a minority of the other faith in some lands the equalities which they demand for themselves in lands where they themselves are the minority. There will be no secure foundation for interfaith comity until these issues are met and mastered.

Thus a twofold task is proposed to us—to struggle unitedly against the fanatic expressions of bigotry *and* to wrestle with each other over the underlying sources of conflict.

[1] Dr. Van Dusen is Roosevelt Professor of Systematic Theology, Union Theological Seminary, New York.

On Being a Realist

By Clarence Edwin Flynn

REALISM is a prevailing style of thinking just now. We have been driven to it by the pressure of conditions.

It is true enough that we need to get our thinking on a basis of reality and to keep it there, but also we need to be sure that that is what we are actually doing. Much that passes for realism is misnamed, and some who call themselves realists are merely seeing things as they appear to be, rather than as they really are.

For one thing, the intangibles are quite as real as the tangibles. Reality is not limited to material facts. There is no material thing, however impressive or important, that did not begin as a thought, a plan, a dream. The urges that sweep the inner lives of men, the aspirations that haunt them, the thoughts that light them on their way, are great and important realities which shape the history of mankind.

The ideal is as real as anything else is. Potentiality is quite as genuine as actuality. The blueprint of something worthy and fine is no less real than the finished structure of something ordinary and cheap.

One of the greatest difficulties with so-called realism is that it is static. It stops with things as they are, and fails to take account of things as they might be or should be. The casual observer may recognize only the reality of a block of marble, but the sculptor knows that the possible statue in it is also real. The same is true of all the great potentialities.

The beautiful, the good, and the helpful are as real as the ugly, the bad, and the harmful. The objectionable is not to be excused or tolerated on the ground of reality. The fact is that it is only a fraction of reality, and the most temporary and least important part at that. A rose is as real as a thorn, and sunshine is as real as a storm cloud.

Contentment with a general impression of things about us is not being a realist. It is being something very much less than that. Wordsworth's Peter Bell saw the primrose and assumed it to be real, but its mystery, miracle, and wonder he never sensed at all. Thus he missed most of its reality altogether. The fact that even a primrose offers a key to the secret of the universe, that it has a soul of beauty, that it is the pattern of a lovely creative thought—these things too are real, and a realist is one who apprehends truth.

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS — IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: Life and Letters of Paul

AIM: To learn the secret of Paul's greatness as a Christian and, from his life and letters, to find inspiration and guidance for our own lives

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LESSON 10 — JUNE 4

Paul in Ephesus

Acts 19: 1—20: 1; Ephesians

Acts 19: 8-10

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Ephesians 2: 4-10; 3: 14-19

2: 4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

3: 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

KEY VERSE: *We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Eph. 2: 10*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

When Paul entered Ephesus on his third missionary tour, that city was already rich in history, legend, and myth. One of the best seaports in Asia Minor, at the mouth of a navigable river and commanding the commerce of two others, the city was a center for trade and religion more than a thousand years before Christ. An all-woman army of the Amazons is said to have made headquarters there as early as 1100 B.C.

The area north and south of Ephesus was dotted with places that brought to Paul's mind heroic events of the near and distant past. The Greek wooden horse which fooled the Trojans had been pushed ashore close to the northeast corner of the Aegean Sea. In the same neighborhood the mythical Leander used to swim the Hellespont each evening to visit a fair lady on the other side. Twenty miles south of Ephesus was the bay in which Julius Caesar had been taken prisoner by pirates about a hundred years before Paul's day.

Temple of Diana

Within the city of Ephesus, Paul found another of the seven wonders, the temple of Diana (Artemis), four times as large as the Athenian Parthenon. One who meditates upon the tremendous strides taken in all fields of science since Paul's time, will not wonder that the people of Ephesus were proud of this temple. It had been under construction thirty years when Alexander the Great was peaceably admitted to Ephesus in 334 B.C. The people were so jealous of their rights in connection with the temple that they declined the conqueror's magnanimous offer to complete it at his own expense if they would but let him have his name carved somewhere on it.

The temple, built of white marble quarried near Ephesus, was the first thing

the traveler beheld on entering the harbor. Pure white, gleaming in the sun, it was thought to be the most beautiful thing on earth.

When we speak of this temple we must not, of course, think of a modern structure erected so as to accommodate a congregation. Rather it was a great assembly of ornate columns standing on a marble floor. The whole area was open to the sky, except for a small section in the center where the Ephesians housed the idol which they said had been dropped from the heavens (Acts 19: 35). The whole temple was 425 feet long, 220 feet wide, and 60 feet high. There were 127 columns, each a gift from a king. A part of the national importance of the structure lay in its being a depository for a large portion of the wealth of the adjoining country. It was in its day what the bank of England became in the modern world.

The devotees of Diana ignored the strange religion which Paul had brought into the city until Christ began to face Diana as a rival. Then a riot broke out. History shows that the protest was well founded, for the worship of Diana died out by the time of Constantine (*ca.* A.D. 300). The splendid temple was sacked by the Goths (*ca.* A.D. 260), and Ephesus became one of the greatest of the early centers of the Christian religion.

Apollos—Almost a Christian

The context of today's lesson introduces Apollos, native of the great educational center, Alexandria. He was very "eloquent" (cultured), and "mighty in the scriptures" (Acts 18: 24). Eventually he became an influential Christian and one of the patron leaders of a church faction at Corinth (1 Cor. 3: 4-6). Elsewhere he is spoken of as a worker of high esteem (1 Cor. 16: 12).

The Scriptures leave unanswered many questions as to just what were the tenets of this eloquent speaker's religion. But it seems evident that he preached Jesus as the Messiah, knowing only the baptism of John, which was a symbolic act expressive of faith that something of great import was to occur later. Christian baptism, on the other hand, witnesses to an act of God already accomplished, and to a new life here and now through Jesus Christ. Although Apollos had been "instructed in the way of the Lord," yet when he began to speak in the synagogue, Aquila and Priscilla "took him unto them, and expounded unto him the way of God more perfectly" (Acts 18: 25-26). His understanding of Christianity was not yet complete.

The opening verses of Acts 19 tell of Paul's experience with certain disciples of John the Baptist. Probably they had become converts of missionaries who had left Palestine before the crucifixion of Jesus, and so may not even have been aware of his resurrection. Paul merely brought them up to date, inducting them into the new life in Christ. Then "the Holy Ghost came upon them; and they spake with tongues and prophesied."

Epistle to the Ephesians

The value of this letter in a doctrinal sense is greatly enhanced by the evident fact that it was not written to be read by the Ephesian church alone. Probably it was an encyclical letter with advice that would fit the needs of Christians everywhere. It is generally assumed to be one of the prison epistles.

Both sections from the letter selected for this lesson throw light on the amazing enthusiasm of Paul's religion. The apostle wanted his readers to know that the salvation afforded by Christ is no small matter. In the first section (2: 4-10) he sums up the totally depraved and desolate condition of mankind outside of Christ. Against this he presents the glorious picture of those who have been redeemed. Then he forecasts an alluring future for them, declaring that God will use his divine resources and ingenuity to show how much he loves them. All of this, he insists, is from no merit on the Christian's part; it is an act of grace, "through faith," and even the faith comes as a "gift of God." Paul closes the description by declaring that this marvelous exhibition of grace toward us has a great purpose. We have been created in Christ Jesus "unto good works, which God hath before ordained."

The Great Benediction

Ephesians 3: 14-19 is called the "great benediction." It is a parenthetical prayer for other Christians in which the great missionary, now a prisoner in peril of his life, exhorts them not to "faint" at his tribulations. The prayer takes an eternal and universal sweep as he includes "the whole family in heaven and on earth," asking that they might be strengthened in the "inner man." He wants them to have the love that makes life unshakable—"the love of Christ, which passeth knowledge."

Next Quarter

The Making of a Nation: Joshua to David

ADULT TEACHER

By Howard K. Williams

■

You will recall that after Paul left Athens, he went to Corinth for about a year and a half. Perhaps all this time in Corinth he lived with Aquila and Priscilla. What a fine couple they proved to be! Leaving Corinth, Paul sailed for Syria, and at the same time Aquila and Priscilla left for Ephesus. (See Acts 18: 18-21.)

After a visit to Jerusalem, Paul went to Antioch in Syria; later visited his homeland, Tarsus; and finally came again to Ephesus, where he was to stay three years. Timothy and Titus probably were with him, and Aquila and Priscilla were now making their home there.

City of Ephesus

Ephesus was an important city, noted as the center of the worship of Diana. There, dedicated to this pagan goddess, was a great temple, the pride of all that section of the country. There flourished all kinds of superstitions and magical arts.

One thinks of Robert Morrison entering China, a land of four hundred million people, with a civilization dating back four thousand years. "Do you expect to make any impression on that land?" someone asked. "No," he answered, "I do not, but I expect that God will." And so God did; for today China is well on the way to becoming a Christian nation. How little did it look that way in Morrison's day!

Perhaps the same question was asked Paul as he entered that self-satisfied, arrogant heathen city. If so, Paul's answer would have been the same as Morrison's.

Ask yourself this question: How can I, how can my Sunday school class, how can my church, ever make an impression on this neighborhood, city, country, world? In view of widespread immorality—our modern paganism—perhaps, at times, you become discouraged. Nevertheless, continue to be a real Christian, and someday God will reward your efforts. A Christian's first responsibility is to be faithful to Christ.

Paul had not been long in Ephesus until he found "certain disciples" who, while claiming to be Christians, were limited in their understanding of the Christian faith. On questioning these men, about twelve in number, Paul found that an eloquent man named Apollos, an Alexandrian Jew, had been preaching a doctrine very similar to

that of John the Baptist, and had been practicing baptism, but had not heard of the Holy Spirit's power. Aquila and Priscilla, however, had taken him to their home, and through their influence he had come truly to know Christ and had gone on to Corinth to preach.

Local Christianity

Although his special mission was to preach the gospel to the whole world, Paul always began in a given locality, and usually in the regular meeting place of religion—the synagogue. All religion must begin somewhere, and it ought to begin where people are. Sometimes even religious leaders forget the values of the local church, and yet they talk glibly about evangelizing the world. How can the world be evangelized unless there be a definite point of beginning—the community ?

When John Wesley wished to bring spirituality into the cold Church of England, he gathered those who would listen and formed them into little societies which later became the Methodist Church.

A young woman once came to me for baptism. But she said, "I do not want to join your church. I belong to the church universal." In other words, she wanted to escape the obligations of church membership. Yet in making the local church strong you are laying the foundation for world redemption. When a missionary would redeem a nation, he first gathers one by one those who believe in Christ.

So in the synagogue Paul spoke boldly, reasonably, persuasively, regarding the kingdom of God. And as a result of this localizing, first in the synagogue, then in the school of Tyrannus, it came to pass that all the country round heard the word of the Lord. How was this work accomplished, unless those who heard Paul preach went out and told others? How often do the members of your class tell others the things of Christ which they hear in Sunday school and church? Will you encourage them to do so this week?

Letter to the Christians in Ephesus

Now, with the foregoing thoughts in mind, regarding Ephesus, let us turn to the letter which Paul wrote to the Christians in that city.

Paul was now in Rome. His course was nearly run. He was a prisoner for Christ, but his mind was not imprisoned. As he sat there day after day in the custody of a Roman guard, his mind traveled far. How rich his memories of his Christian friends!

Now he was thinking of the three years he had spent in Ephesus. Even the hardships were blessed in his memory, since now he was sitting in "heavenly places" (Eph. 1:3; 2:6; 3:10). Paul was living in the realm of the spiritual. What a grand heritage for old age! Out of the richness of his soul, Paul wrote to his fellow Christians in Ephesus of his spiritual heritage in old age.

Paul was thinking of the richness that comes to the soul through the grace of Christ. Recently a very fine, high-principled man said to me, "Why should we go into lands that have had their own forms of religion for many years, and try to change them? We would not want missionaries from those lands to come here with their religions, would we?" My answer, in part, was: "If Christianity were just another religion, then to take it to these lands would be an intrusion. But we believe that we have what men need most of all."

One wonders if anyone asked Paul that question. If so, what might have been his reply is in his Ephesian letter.

Theme of Paul's Letter

This is his central theme: God, rich in mercy, manifested his great love for us, in that while we were dead in sin he lifted us through his grace. The religion of Diana was an attempt to bribe an unwilling goddess. Trickery and cheating were a regular part of this pagan worship. Soul satisfaction that comes from fellowship with a loving heavenly Father was unheard-of in non-Christian Ephesus. So, over against this empty worship of Diana, Paul placed the startling news that in Christ men could see the God of love and grace; that men could not work their way up to God, but that God himself had come down to help men upward to the "heavenlies."

Sometimes we say these things so glibly that we wonder if we fully realize the truth that God *does* love us, really; that Christ *does* redeem us when we commit ourselves to him. Do we know that Christ is *adequate*—sufficient for all our needs? Paul understood these great truths, and so he was tireless in his efforts to tell the story, unmindful of the cost to himself.

A deep conviction drove Paul to his knees. Note his gratitude to God. He was *astonished* at God's love. As he looked back on his own life, on his bitter efforts to persecute Christians, and then at Christ's complete forgiveness, he could never thank God enough for his redemption. Mindful of his own gratitude, Paul prayed that others might have a like experience with Christ.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

In the play *The Terrible Meek*, two of the principals of the cast, a Roman centurion and one of his soldiers, are seated at the foot of the cross discussing the crucifixion. They wonder what the enemies of Jesus hoped to accomplish by his death, and they conclude that the leaders have failed in their purpose. Instead of stopping him and his program, the soldiers agree, Jesus has now been "let loose in the world" where nothing can ever stop him, and where he can confront and strengthen everyone that will believe in him.

Jesus had said that God's power would come to everyone who believed in him. Shortly before his death he had said to the disciples, "Yet a little while, and the world seeth me no more." He had also said, "I will not leave you comfortless," and "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth."

Developing the Idea

The doctrine of the Trinity often confuses young people. No man can fully explain it; yet a mystery should not worry us. This world is full of mystery. Electricity is a mystery; growth is a mystery. We do believe—whether we can explain our belief fully or not—in God the Father, Creator of all things. We also believe that God was in Christ, reconciling the world unto himself. And we believe in God the Holy Spirit—the Comforter—for we believe that God's Spirit can come to us and strengthen us, and that he does come to us as we believe in Christ and strive to follow him.

Today's lesson is concerned with the third aspect of God's activity. Acts 19 begins by telling of people's experience of the Holy Spirit. One never can fully define the Spirit any more than one can give a complete definition of electricity. But men believe in the Holy Spirit because they see what it does in the lives of believers. What are the evidences of its work? Two very definite evidences are recorded in Acts 19.

In the first place, the presence of God's Spirit in the lives of the early Christians was evidenced by the fact that they turned from their sins. They had a new sensitivity as to what was right and wrong, and they consciously

turned away from the wrong. In Acts 19:19 we read, "Many of them also which used curious arts brought their books together, and burned them before all men." In other words, they got rid of that which they knew was not worthy in the sight of God. That was true repentance.

But a Christian is more than a person who tries to do nothing wrong. He must seek to do that which is right. "And many that believed came, and confessed, and shewed their deeds." They began to do things that they had not done before, because God's Spirit had come into their lives. Indeed, the chapter mentions the good deeds before it tells of their having given up their sins. The good crowded out the bad. They talked of believing in God; and they also showed by their deeds that his Spirit was guiding them.

It is still true that Satan finds evil things for idle hands to do. Jesus told about the man who cast out a devil but failed to fill his life with constructive Christian activity; so, the devil came back with other devils to take up their abode in that man's life.

Love in action is the finest argument for the Christian way of life. Men may doubt our words, but they will be impressed by unselfish service. Jesus did not just go about; he went about doing good.

There is an interesting story by Hugh Price Hughes, called "The City of Everywhere." The setting is a place where men talk about shoes, sing about shoes, extoll the virtues of wearing shoes, recite creeds about shoes, erect buildings in which to listen to preaching about shoes—but nobody there wears shoes. And every time the person who is telling the story asks someone why the people there do not wear shoes, the answer always comes back, "Ah, that's just it. Why don't we?"

The author of that story is trying to show that Christians talk a lot about sacrifice, but do very little of it. Christians sing about the cross, but do not bear it; they believe in prayer and the Bible, but neglect to pray and read the Scriptures.

Discussing the Problem

1. Is the modern church suffering because of a lack of willingness on the part of its members to do personal service? Are they less willing today than in former years? If so, why?

2. Name persons who revealed through their living a kinship with God. What qualities did they seem to possess?

3. In what way does Christ strengthen us?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Intermediates need help on the subject of prayer. Prayer habits that were formed in childhood, or now, likely will be continued throughout life. But the person who does not learn the value of prayer in his adolescent years may never learn it; at least, he will learn with greater difficulty.

Of course, there is always the danger that the prayers of childhood and youth will be little more than words, set petitions, or formal expressions of pious emotions. In those forms, prayer becomes a thing apart from life. The present lesson will help to prevent that danger.

After sketching the background of the lesson, locating Ephesus on the map and telling something of Paul's experiences there, devote the major part of the class period to discussing why, what, and how Paul prayed for his Christian friends. He prayed for them: (1) because he believed in the efficacy of prayer; (2) because he knew that they had need of God's help in practicing their Christianity; (3) because he believed that God wants Christians to pray for each other. Paul prayed for their inward spiritual life: (1) because he believed that inward strength must always match outward circumstances; (2) because he knew that God alone can fulfill the needs of the human heart; (3) because he wanted to share his own inward grace with others. Paul prayed for his Christian friends: (1) with great faith; (2) in perfect sincerity; (3) with willingness to help as much as possible to bring the answer to his prayers. How much we ourselves can learn from Paul's example about the true nature of effective, intercessory prayer!

Now bring these things into the range of the experience of your pupils. Use some specific examples and illustrations. Christian parents pray for their children. If they are wise in their prayers, they pray primarily that these children will grow into good and strong men and women. But suppose a mother prayed for her child's health, and then failed to see to it that the child had proper food, kept regular hours, or did the other things necessary for health. Would God likely answer the prayer? The mother must always do what she can to help God answer her prayers for her children. Tell the pupils that their mothers do many things to bring about an answer to prayer.

Let us take another example. It is good for a boy or girl in school to pray for God's help in the classroom. Suppose, however, that one prays and yet makes no effort to prepare daily lessons or to get ready for examinations. How can God answer the prayer? Indeed, when we pray either for ourselves or for others, we must do what we can to bring about an answer.

Still another point in the lesson will need additional clarification. We have pointed out that the inner life is more important than the outward life. Nevertheless, it is true that the inner life develops and grows strong as it expresses itself in outward living. It is possible for one to spend so much time thinking about his inward states that he has no time left for expressing them in worthy actions. When Christ comes into the human heart, he does not close the outer door. When we undertake to shut him in our hearts, he disappears. We may keep Christ as an inner guest only so long as we share him with others and treat others as he himself would treat them. So Paul prayed that his friends might live noble Christian lives.

Truth in Action

Prayer should not be for vague and uncertain things. It should be definite and specific. Have the pupils, therefore, suggest a list of things for which they may pray. Do not hesitate to include on the list material things, but point out that spiritual things are more important. For instance, one may pray for a good report card from school. But is it not more important to pray for an alertness of mind, an ability to concentrate on lessons, and a willingness to work?

While the pupils should be encouraged to pray in their own words and in their own informal way, it is excellent for them to learn from others the language of prayer and to receive some guidance in praying. For this reason, you might suggest the use of *The Secret Place*, published by The American Baptist Publication Society. If students can form the habit of reading from such a devotional booklet each night before retiring, and kneeling at the bedside for the prayer, they will become better Christians for the rest of their lives. Now is also the time to teach your pupils to pray in public.

The correct answers for the "Choose Your Answer" test are as follows: (1) c; (2) b; (3) a; (4) d; (5) c.

LESSON 11 — JUNE 11

Paul Pleads for a Runaway Slave

Philemon

Philemon 4-21

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account;

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

KEY VERSE: *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.— Eph. 4: 32*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

Slavery was a common institution in Bible times. The word "slave" appears in the Bible infrequently (Jer. 2: 14; Rev. 18: 13), but the words "servant," "manservant," "maidservant," "bondservant," "bondman," "handmaid," and "maid" appear many times, and usually refer to one held in compulsory servitude. Slaves either were taken as captives in war or were acquired by purchase. The bond status was hereditary. Children of slaves were slaves for life, unless arrangements were made for their liberation.

Slavery in the Old Testament

The practice of purchasing slaves through slave traders was frowned upon by the Hebrews, but it became common as the people grew in wealth. As the Israelites subdued Canaan it was assumed that the natives would be subjected to "tribute" or "taskwork" (Josh. 17: 13; Judg. 1: 28; 1 Kings 9: 20-21). Thus slaves were the principal source of labor. During the reign of Jeroboam II in the Northern Kingdom (*ca.* 750 B.C.) slavery called forth the denunciation of the prophet Amos (1: 6, 9). The Phoenicians were the main slave traders at the time, but the Hebrews practiced the trade so much that regulatory laws had to be enacted (Deut. 24: 7). The price of a slave was generally thought of as being thirty shekels of silver, about $18 (Ex. 21: 32).

In Abraham's day the Hebrew family was made up of father, wives, sons and their wives, daughters, and slaves. Concubines, common among Hebrews, usually were slaves who had few legal rights (Gen. 30: 3, 9), there are instances of their having been harshly treated (Gen. 16: 6). There was regular legal provision for making slave-concubines of captive women (Deut. 21: 10-13).

There are instances of a cordial, friendly relationship between master and slaves, as in the case of Saul and his servant (1 Sam. 9: 3-14). Sometimes slaves rose to high places in the family (1 Chron. 2: 34-35). In the story of Abraham we observe that he was prepared to make his servant (slave), Eliezer, his heir in case Sarah should not bear a son (Gen. 15: 2-4).

Old Testament laws tried to make slavery as humane as possible. For example, provisions were made to protect Hebrews from becoming slaves (Lev. 25: 29-30), and in the event a Hebrew held Hebrew slaves, the law stipulated that the term of service was limited to six years (Ex. 21: 2), at the expiration of which period the slave was to be released unless he should elect to make his servitude perpetual. The law also placed slaves on the same ground as free men in the observance of the Sabbath rest and certain sacrificial rites (Deut. 16: 11; Ex. 12: 44).

Slavery in the New Testament

Although the institution of slavery was taken for granted in the first century, yet Christianity modified it greatly. In fact, there was a sentiment against it in Jewish circles before the time of Christ. One important Jewish group (the Essenes) came out openly against it. But slavery continued in the social setup with which the first Christians had to deal. Paul divided men into two classes, "bond and free" (1 Cor. 12: 13), and in Italy, for instance, the slaves far outnumbered the free citizens.

Much of the work now done by professional men and women was then done by slaves. They were musicians, artists, actors, artisans, teachers, financiers, managers of large estates and factories, even philosophers, but still they were classed by law as the property of their masters and largely without legal rights.

If we ask why the early Christians, such as Peter and Paul, did not raise their voices against an institution so intolerable from a Christian viewpoint, we shall discover, for one thing, that they belonged to a world that never seriously had called slavery in question

on moral or economic grounds, and perhaps the early Christians had as yet no clearly defined conception of the relation of the gospel to the slave problem. Always there had been good slave owners and bad ones.

The Story of Onesimus

Paul's letter of Philemon, written from prison in Rome (*ca.* A.D. 61), is peculiar in that it is the shortest of his preserved letters, and the only one that is of a strictly private and confidential nature. It was intended only for Philemon, who seems to have been a member of the church at Colossae in Asia Minor. The letter was carried by Onesimus who had been Philemon's slave, had run away, and then, like many other slaves, had been converted to Christianity. Probably he had been converted under Paul's preaching in Rome, for the apostle refers to him as "my son, whom I have begotten in my bonds."

The purpose of the letter is to induce Philemon to receive Onesimus back, not as a slave, but as a "brother beloved." Remember that Philemon had a legal right to kill the fugitive or take vengeance upon him in any punishment that might meet his fancy.

The short epistle is an impassioned plea for the slave who is now coming back to his master. First, Paul wisely disarms Philemon by speaking of him as a shining example of Christian living (vss. 4-6). He even intimates that his friend at Colossae is a man of means and has a wide reputation for benevolence among the saints (vs. 7). At least, he is wealthy enough to own slaves. Paul speaks of himself as "Paul the aged" (vs. 9) and reminds Philemon that he is writing from prison.

Another subtle argument is Paul's testimony to transformation in the life of Onesimus when he accepted Christ. Formerly he was "unprofitable" (a worthless character), and that probably was the kind of man Philemon had known. But the old Onesimus had been replaced by a new man in Christ. "Now he is worth something," said Paul. Then the apostle ventures the suggestion that Philemon may not want to keep Onesimus, but to send him back to work for Paul "in thy stead" (vss. 13-14).

All in God's Plan

Paul was a firm believer in the guiding hand of God in human affairs. He suggested, therefore, that possibly God had taken Onesimus away from Philemon so that he might find Christ in far-off Rome. This being true, Philemon was in a tight place. If he did not receive the fugitive back as a brother he would be going against God (vss. 15-16). What a debater Paul could have been! He made the matter very personal, asking Philemon to "receive him as myself" (vs. 17). "And if he owes you anything, just charge it to me," he said, in effect. And before Philemon had finished reading the letter he was reminded of his own great personal obligation to Paul. The closing argument was to thank Philemon in advance for an affirmative answer (vss. 20-21).

The letter ought to be studied, in part, with a view to analyzing Paul's keen mind. From the purely human side he was a leader of men. He knew how to write a letter that would get results. There is a strong probability that this was one of many such letters which he wrote regarding matters great and small that had arisen in connection with his work. But always they were more than strictly business letters. One cannot think of Paul as writing anything without religious implications.

Analyzing Three Christians

The three men involved in the drama under discussion today represent an interesting array of Christian virtues.

Philemon was a Christian who could be depended upon to understand the meaning of a spiritual and moral argument.

Onesimus was a man whose whole life had been changed and who could be reintroduced to his old environment without any risk.

Paul was thorough and honest. He did not believe that Onesimus could come to his best in the Christian life until he had taken all the skeletons out of hiding. It would have been easier, and perhaps quite plausible, for Onesimus to remain in Rome and serve Paul as a Christian friend. He could have lived the new life incognito. But such a solution would not have been tolerable to Paul. He believed that a man ought to face his past, present, and future with honesty and candor, concealing nothing.

We wonder what Onesimus said the first time Paul suggested that he go back to Philemon and surrender himself! To go back was an act that called for courage, faith in God, and willingness to pay any price for success in the Christian life. It speaks for the amazing influence of Paul that Onesimus attempted the hazardous errand.

We do not know whether Paul's request was granted. We do know, however, that in his Colossian letter (Col. 4: 7-9) he infers that Onesimus continued as a trusted servant of Christ.

ADULT TEACHER

By Howard K. Williams

■

Here is one of the most charming and romantic letters ever written. When Paul wrote it he was a prisoner in Rome, under the guard of a Roman soldier. Since he lived in a house for which he paid rent, he had a measure of freedom, at least enough to write letters and to converse with friends who came to see him. So he talked to the soldiers and to many others on his one great topic of conversation—"Jesus Christ and him crucified."

On the streets of that great city roamed a disconsolate youth—a slave of a man back in Colossae. One day, for some reason or other, the young man had rebelled against his slavery, perhaps had stolen money, and had run away. Since his best place to hide would be in a great city, he had made his way to Rome. Did he know that Paul was there? Had he seen Paul in his master Philemon's house several years before? Did he set out to go to Paul, or did he merely happen to go to Paul's house? Anyway, he found Paul and stayed to talk with him.

Onesimus had come to Rome to hide. Now he was revealing his sad story to Paul, the prisoner, and was finding his burden becoming lighter. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). Onesimus found this so. Paul listened with sympathy and helpfulness.

So it was that this charming letter came to be written—that the repentant slave might return in safety to his earthly master, and that he might be received, "not now as a servant, but above a servant, a brother beloved." Philemon must have treasured the letter, and we should be glad that it has come down to us. Read the letter carefully. Try to reconstruct the scene and the details of the story.

Philemon

Paul had an interesting group of friends. In this letter Paul mentions Timothy, the young preacher and companion in travel; Apphia, evidently Philemon's wife; Archippus, a fellow soldier. He sends his greetings also to the church which met in Philemon's house.

No matter how young or how old we are, our choice of friends is vitally important. We tend to associate with the kind of people we really like, and no matter how strong we think we are,

we are influenced by the friends we have. Their actions, their attitudes, and their words influence us.

Among the friends of Paul were people of varying interests, but they had one common bond. They loved Jesus. They were rich and poor, slaves and slave owners, learned and ignorant, but they loved Christ. Probably Philemon was a wealthy man. Like the well-to-do Lydia of Philippi, who sponsored the church in her town, Philemon opened his house to meetings of these new Christians in Colossae.

The Church in Philemon's House

What a blessed thing it would be if we could get the church into the homes of people! One of the greatest obstacles to the progress of the gospel is the absence of the church in the home. Among my most valued memories are those connected with my home, where frequently my father and mother entertained visiting ministers and where at the family altar my father led us in prayer.

Do you have a godly home for your children to grow up in? Never can we get the home into the church until we first get the church into the home. And never can lasting peace come to the heart and to the world without this dual relationship. Many a time Paul must have enjoyed the rest and quiet of Philemon's home.

Prayer for Philemon

Men of action frequently are men of prayer. "Prayer is the soul's sincere desire," and men of action have intense desires. A man who is now old and who has accomplished a great deal of good, once said in my hearing, "Some nights when I am tired and have a lot of work before me the next day, I am tempted to cut short my prayer. But I have found by experience that prayer helps me to do my work more efficiently."

Paul has a great deal to say about prayer, and in this very short letter he finds a place for it. He reminds Philemon that always he remembers him in his prayers, "The Lord turned the captivity of Job, when he prayed for his friends" (Job 42: 10). Prayer for others releases us from bondage to ourselves, and so adds to our own spiritual enrichment. Paul thanks God for the love and faith of Philemon toward God and others. He prays that this manifestation of Christian character on the part of Philemon may be perfected in himself and in others.

What about ourselves? Do we pray for others?

The Motive of Love

Paul does not exercise his apostolic authority to enjoin Philemon. Rather, he uses the greatest motive in the world —love. Christ can never truly come into his own while the church has its "lords" and "masters" who are authoritative because of the office they hold. Ministers, Sunday school teachers, leaders, and other Christians have influence for Christ only when by their sincere love they enjoin others to Christian character and works. Our pleading with others has power only as people can see a right example in our lives. We cannot *force* people into being good, but we can *lead* them.

Here Paul allows himself a pleasantry. What a man he was, who could be jocular even in imminent danger of death! The name "Onesimus" means "useful"—profitable. Paul plays upon the word: "I beseech thee for my son Profitable, . . . which in times past was to thee unprofitable, but now profitable to thee and to me."

A Brother Beloved

Slavery is a degrading thing. In Paul's day there was no social conscience to ameliorate the unhappy lot of a slave. The slave had no rights of his own; he was merely a piece of property. His owner could kill him or maltreat him as he chose, and no one interfered.

The harm done by slavery can never be computed, whether to the slave, to the master, or to society as a whole. No society, as Lincoln well knew, can endure half-slave and half-free. Indeed no society can endure where slavery exists at all, or in any form—social, economic, or political, as well as personal and physical. See the harm which economic slavery has done!

In this letter Paul has certain assumptions that strike at the very foundations of slavery. First, he assumes the redemption of the persons concerned—Paul, Philemon, Onesimus. Second, he assumes a willingness to be profitable on the part of the former slave. Third, he assumes the acceptance of the slave as "a brother beloved." Fourth, he assumes God's providence.

In other words, true personal freedom comes, not through revolution, nor through strikes, but through brotherhood—in deed, not merely in word. The settlement of the slavery question on this principle is a satisfactory and lasting settlement. Paul tells Philemon that to receive Onesimus as a brother beloved is to have him "for ever." Death dissolves physical relationships, but not love, because love is eternal.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

Someone has said that the Bible should be marked "T N T," because its ideas have power to explode our false myths of racial and national superiority. Little wonder that those who loved to assert their authority and enjoyed special privileges of position and class have from time to time fought to keep translations of the Bible from getting into the hands of the common people.

Joseph Belcher tells us that when William Carey first sought to publish a Bengali translation of the Bible, the governor general of India immediately requested the Danish governor [Serampore, where the press was located, was under Denmark] to suspend the press immediately. Rev. David Brown, chaplain of the East India Company, was asked to intercede in behalf of the missionaries. In the course of their conversation, the governor general is quoted as saying, "But you know, sir, that the Bible tells us that all men are on a level; now it will never do to circulate that in this country. If the natives get the idea that they are equal to us, farewell to the British government in India."

Developing the Idea

Perhaps it would be better to say that the Bible is like the tiny rivulets of water that eventually split even the most solid rock. There is no better evidence of its power in this respect than Paul's letter to Philemon about his runaway slave, Onesimus. The letter is one of the shortest in the Bible—only one chapter of twenty-five verses—and it can be read easily in five minutes. Nevertheless, it still has power to challenge, in any nation or civilization, the exploitation of one group by another, or the idea that one group merits greater favor in God's eyes than another.

Paul has been criticized because he did not directly attack the institution of slavery. He sent Onesimus back to his master. He did not rail against the injustices of a social system that makes one person the property of another. No doubt there were many brave, prophetic souls in that day who were doing just that. But the question arises: Would that have been Paul's best strategy? What could he hope to accomplish, if he set out singlehanded to

overthrow the universally accepted practice of slavery? One does not get rid of bad practice or a socially accepted prejudice merely by shouting, "Away with it!" Something needs to be put in its place.

In a recent article on lawns, the author said, "There are two ways to try to get weeds out of one's lawn. One way is to try to pull them out by the hand; the other way is to plant white clover." Paul chose the latter method with regard to his problem. He must have hated slavery; but he felt that the way to deal with it was to plant an idea that would supplant the idea of slavery. That is why he said to Philemon, "Receive . . . not now as a servant, but above a servant, a brother beloved, specially to me, . . . both in the flesh, and in the Lord." Paul believed that Onesimus was more than a slave; he was a "brother in Christ." Get that idea fixed in a man's mind, and the idea of slavery becomes untenable. The white clover of truth about a man's acceptance in the eyes of God crowds out the weeds of prejudice and unjust practice.

Paul's way does not appeal to the impatient. They want to get justice by violence, if necessary. Speaking of race prejudice in our day, Bishop E. H. Hughes recently pointed out that "the wall of race prejudice is a wall of mist. It cannot be knocked down by a blow of the fist. It must be dissipated by sunshine."

Notice that Paul's method is not passive. In any situation that should be changed, one should be positively Christian himself before trying to win others to the way of Christ. Discover Christ's will; emulate his spirit; look at others through his eyes—and see if the mist does not begin to lift.

William James once wrote, "I am against bigness and greatness in all their forms, and with the invisible, molecular, moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of men's pride, if you give them time."

Discussing the Problem

1. Describe in your own words Paul's way of dealing with slavery.

2. What problems today are comparable to the issue of slavery in Paul's day?

3. In what ways can the church help to change evil social conditions? Evangelism would be the first step. What are some others?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Last week, we emphasized the truth that Christianity primarily concerns the inner life, but we also called attention to the fact that the inner life must be expressed in outward conduct and relationships with others. This week, we have a specific example of Christian conduct, or an outward manifestation of an inward change. No slave could ever become a brother without a change of heart on his own part and on the part of his master. Yet that is what Christianity called for in the case of Philemon and Onesimus.

Several years ago Henry A. Wallace, then Secretary of Agriculture and now Vice-president of the United States, declared: "Enduring social transformation is impossible of realization without changed human hearts." We readily agree that any desired social transformation calls for the changing of human hearts. We can never have a Christian social order, a universal human brotherhood, until there is a sufficient number of Christians.

In his letter to Philemon, Paul based his plea for Onesimus solely on Christian grounds. He did not say that this slave should be forgiven and treated kindly for humanitarian reasons. He did not present his views on the matter of slavery. He simply said that because both master and slave had come to believe in the Man from Galilee, they were now brothers in Christ. In other words, Christians must not wait to change social customs, institutions, and practices which are contrary to the Christian ideals; they must practice brotherhood in spite of them.

It would be quite easy to picture for your pupils today some kind of future Utopia—a classless society, a humanity without racial differences, and an international world order. We might be able to persuade them that such a Utopia is highly desirable and to convince them that ultimately it will come. Such remote idealism might tend to induce them to sit around and wait. But the lesson will have no particular value if it does not call for immediate action or inspire the pupils to achieve some current good. What we really want to accomplish this week is the practice of Christian brotherhood here and now, in spite of class distinctions, racial discriminations, and national conflicts.

Of course, we do not know that Philemon accepted Onesimus as a brother, but we may well believe so. If he did, then so far as these two men were concerned slavery was ended. It continued as a human institution among others, however, for many years; it was not finally banished until the hearts of enough people were changed by the influence of Christianity to bring about its abolition. Then does not this story suggest a Christian procedure in eliminating those things in our world which stand in the way of brotherhood? We must not wait until all men realize they are brothers; we must begin now to be brothers to all men.

What do we mean by the practice of brotherhood? We know that brothers in the same family do not look alike, think alike, or act alike. We know that sometimes they disagree and occasionally even quarrel. But we also know that this is not brotherly conduct, which consists of mutual understanding, tolerance, sympathy, and love. Our heavenly Father wants his children to live at peace with one another.

Truth in Action

Brotherhood must begin where one is. We cannot be Christian brothers to the Negroes in Africa, if we do not live in brotherhood with the Negroes in our own community. We cannot condemn the Nazis for their persecution of Jews, if we ourselves fail to treat American-born Japanese as brothers. We cannot blame one section of our country for its unfair treatment of another race, if we ourselves despise the few representatives of that race with whom we come in contact.

Discuss with the members of your class local problems of capital and labor, owners and tenants, racial segregation, and foreign minorities. It would be good to have an interracial or international meeting of young people. Even our small communities usually have in them a few foreign families, in which the young people are very lonely. An interesting program could easily be arranged and would do much toward developing a better appreciation of other races and nations. If such a meeting is undertaken, let it be clearly understood that it is to be brotherly—not patronizing. "The gift without the giver is bare," and charity—if not thoroughly Christian—may in some instances do as much harm as good.

The correct answers for the true and false test this week are as follows: (1) False; (2) False; (3) True; (4) True; (5) False; (6) False; (7) True; (8) True; (9) True; (10) False.

LESSON 12 — JUNE 18

A Good Soldier of Christ Jesus

2 Timothy

2 Timothy 2: 1-4, 8-12; 4: 5-8

2: 1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.
2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
3 Thou therefore endure hardness, as a good soldier of Jesus Christ.
4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:
9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.
10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
11 It is a faithful saying: For if we be dead with him, we shall also live with him:
12 If we suffer, we shall also reign with him: if we deny him he also will deny us.

4: 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
6 For I am now ready to be offered, and the time of my departure is at hand.
7 I have fought a good fight, I have finished my course, I have kept the faith:
8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

KEY VERSE: *Endure hardness, as a good soldier of Jesus Christ.—2 Tim. 2: 3*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

Of all the friends and helpers who came into the life of Paul during his long ministry, none stood so close to him as Timothy. Knowing what we do about the relationship of the two men, we are not surprised to discover that the letter to Timothy is not like anything else that Paul wrote. Scholars have found 150 words in it which were used in no other of his writings. Timothy was one of three men whom Paul called his "children" in the faith (1 Tim. 1: 2). The other two were Titus (Titus 1: 4) and Onesimus the slave (Philem. 10). But Timothy was closer than the rest. Paul liked him for his own self and for the good family from which he sprang (2 Tim. 1: 5).

Timothy

The young preacher was evidently a resident of Lystra (Acts 16: 1-2). By inference we gather that he was of a very engaging personality. He had one very rare gift—the ability to work under instruction and to show proper respect for the wishes and plans of an aged leader. Paul said that Timothy had served with him "as a son with the father" (Phil. 2: 22). Paul always referred to him in terms of tenderness.

Like all sincere leaders, Paul wanted to reproduce himself in helpers upon whom he could depend. He had been disappointed in John Mark (Acts 15: 36-39), and had found the mild and faithful Barnabas affected by the Mark episode. When Paul and Barnabas parted company for a time, Paul turned to Silas, but their partnership was short-lived. Aquila and Priscilla were very close to Paul (Acts 18: 1-3), but evidently wanted to follow their own work independently. Timothy alone was his companion and helper from the time their alliance was originally formed in Derbe and Lystra (Acts 16: 1-3) until he was a prisoner in Rome about fifteen years later.

At the time of Paul's execution under Nero (*ca.* A.D. 64), Timothy was probably not yet forty. Christianity was from the first a young man's religion; it was, and has ever been, a religion of change. The early disciples, charged with turning the world upside down were performing the traditional function of Christianity (Acts 17: 6). Pictures which show the original twelve as bewhiskered old men are not true to fact. Jesus was but a little over thirty at the close of his earthly ministry. Peter was young enough to have a mother-in-law who did the housework (Mark 1: 31), and Zebedee, the father of James and John, was still active in the fishing business. As for Paul, it was thirty years after his conversion that he spoke of himself as "aged" (Philem. 9).

Youth and the Church

Paul, like Jesus, believed that young men could carry on, and history has vindicated that faith. Some of the most active men in the early church were young, as in the case of Origen, a college president and Christian leader at eighteen. Later we see Joan of Arc, who was the heroine of Orleans at eighteen. Spurgeon was a great preacher at eighteen; Whitefield at twenty-two. John Calvin already had written his *Institutes* at thirty.

Secular history is full of illustrations of the ability of youth to do great things. Alexander the Great had conquered the world at twenty-six, George Washington had acquired extensive land holdings at twenty-one and was well known as a surveyor at fifteen. Lafayette was nineteen when he came to the aid of the American colonies. Michelangelo at sixteen was already a great painter, and Descartes was a great philosopher in his teens. Pascal discovered the principles of geometry at twelve. At seventeen Bryant published his first volume of poems containing "Thanatopsis." A child of fifteen originated the Children's Crusade of 1212. Gray's *Anatomy* was written by a young man of twenty-six. Of the constellation of great British poets writing in the opening years of the nineteenth century, Keats died at twenty-six, Shelly at thirty, and Byron at thirty-six. They were immediately preceded by Robert Burns who lived to the ripe age of thirty-seven.

Timothy's Conversion

Among the Christians at Lystra, when Paul and Barnabas visited that city, was a youth named Timothy, a disciple

of excellent reputation. His mother, Eunice by name (2 Tim. 1:5), was a Jewess, and his father was a Greek, probably not a disciple. It is likely that both Timothy and his mother were converted during Paul's first visit to Lystra (Acts 14:19-21), since on the apostle's second visit Timothy already "was well reported of by the brethren" (Acts 16:2). From 1 Corinthians 4:17, we gather that he was Paul's personal convert.

The selection of Timothy, Paul declared, was more than a matter of good judgment on his part; the choice was made by divine direction (1 Tim. 1:18).

In order to avoid unnecessary resistance he had had his young partner circumcised (Acts 16:1-3). Timothy first went along with his older patron and leader (2 Thess. 3:1-6), spent some time with him in Corinth (2 Cor. 1:19; Acts 18:5), worked independently (but under Paul's direction) at Ephesus (Acts 19:22). From there he went in company with Erastus of Corinth to work in Philippi and Thessalonica (1 Cor. 4:17). He was with Paul at the writing of Second Corinthians, then in Corinth (Rom. 16:21), and in Troas (Acts 20:4-5). He was present when Colossians (1:1), Philemon (1:1), and Philippians (1:1) were written, and in each case seems to have been accepted by Paul as a full partner in service. Paul's second epistle to Timothy was directed to Ephesus, where he had gone on a very exacting assignment, the supervision of the work in that great center. Paul was in prison in Rome at the time and he could see that his death was imminent. Second Timothy brings us, chronologically, to a period after the close of the events recorded in Acts.

Paul's Parting Advice

Today, therefore, let us consider some of the advice that Paul gave to one whom he loved, upon whom he had leaned for many years, and to whom now he was ready to assign large responsibility for the continuance of his missionary work.

In four sentences (2 Tim. 2:1-4) Paul made four important suggestions to Timothy. (1) He urged him to appropriate the full strength of mind and spirit which the grace of Christ Jesus had made available for him. It would not have been possible for Paul to illustrate his point more clearly than by asking Timothy to look at him, and probably this is the very thing Timothy did. The amazing fullness of the great missionary's life is the outstanding fact in the Acts of the Apostles. (2) He asked Timothy to put other people to work instead of trying to do all of the work himself. Moody is quoted as saying that it is better for a preacher to put ten men to work than to do ten men's work. One of the greatest gifts a Christian worker can have is the power to reproduce himself and his work in the lives of others. (3) He advised Timothy not to allow the gospel ministry to become a soft, polite profession. And the peril to which Paul refers has persisted to this day. (4) He told Timothy to keep himself free for the great service to which God had called him. The real "soldier" of the cross must be in the thick of the entanglements of life without himself being entangled. His function is to disentangle other people. No threat against the modern Christian worker stands out more clearly than that of becoming ensnared in the "affairs" of life and thus robbed of his freedom of action and speech. Home, business, social life, recreation—these may be wholesome aids to the Christian life or they may be the most paralyzing entanglements.

Basic Truth of the Gospel

Referring to "the things which thou hast heard of me" (vs. 2), Paul repeated in verse 8 what he held to be the basic tenet of the gospel: "Jesus Christ of the seed of David was raised from the dead." The aged missionary recalled that when he himself had been convinced on that point of doctrine, he instantly turned about face, giving himself unreservedly to the Christian way (Acts 9:1-20). The discovery and decision had cost him dearly (vs. 9); it had brought him into bonds. But he had accepted the trials and perils of his strenuous ministry as a vicarious offering on his part for the sake of the "elect" (vss. 10, 12).

Closing Testimony

What a picture of triumph Paul presents in 2 Timothy 4:5-8! He faced certain death, yet the very words he spoke revealed his inner sense of calm and victory. His death was to be a sacred part of his fruitful ministry—an "offering." He could declare with humble candor that he had not shirked the responsibility to which God had called him. With satisfaction he contemplated a threefold triumph. Life had been a fight, and he had carried the battle with honor. Life had been a pilgrimage, and he had pressed it eagerly without seeking the friendly shelter of some wayside haven. Life had been a divine trust, to which he had been faithful. Patiently, his hope in Christ, he would await the end.

ADULT TEACHER

By Howard K. Williams

■

A good soldier! We are seeing many soldiers, sailors, and other servicemen these days. We know something, at least, of what a good soldier is. In Rome several years ago I saw many soldiers, with many different kinds of uniform, and I thought of Paul who was "a good soldier of Jesus Christ."

Because his life was closely associated with men in the armed forces, Paul had a great deal to say about soldiers. At times he was in their custody, especially on his way to Rome and while he was a prisoner there. For years he was under the constant guard of soldiers, and through his preaching and personal testimony he won to Christ many of the royal guard. Doubtless he told them that he was a soldier, too—not of Rome, but of Jesus Christ.

In his second letter to Timothy, Paul was giving parting instructions to his young associate. The old soldier was nearing the end of his campaigning, and he was writing to encourage his successor. Paul loved Timothy. Timothy had merited that love, but Paul knew the trials that were ahead. So he wrote to counsel Timothy to a life of hard service rather than a life of ease. He wanted the young man to be prepared "to suffer hardship as a good soldier of Jesus Christ."

Let us think of some of the things that one must do in order to become a good soldier.

He Must Enlist

A good soldier must enlist. Out and out he must belong—he must give himself to a cause. He must *be* a soldier. Today we are undergoing the grueling process of building up a large army and navy. By the thousands men are enlisting and putting on uniforms. In the Christian warfare, too, we must enlist if we would be real soldiers of Jesus. There is no real soldier of Jesus who serves him in secret. Enlistment consists of a birth from above, an open confession of faith, and putting on the uniform of baptism in Christ's name. We must wear the uniform of Christ.

He Must Endure Hardship

Perhaps you have received letters from your boys in service concerning their training. They take long hikes; they tramp in rain and mud; they fight their way through entanglements. Why? In order that they may become tough-

ened in muscle and sinew—ready for hardship and able to stand anything that comes in battle. And good soldiers must be able to "take it."

How we need moral stamina in our battles for Christ! A good soldier of Jesus must be able to "take it," too. A good soldier of Jesus is not conquered by the weather, or a word of criticism, or suffering, or sorrow, any more than a good soldier of the United States. How much are we able to endure? Paul had endured a great deal, and so he urged Timothy to suffer *with* him.

He Must Be Equipped

We are being taxed today, beyond anything we ever dreamed of five years ago. We are urged to buy bonds, buy bonds! Why? Because we want our fighting men to have the very best of equipment.

Suppose as Christian soldiers we had exercised a like concern through these nineteen centuries. We spend more in a few days for war than we have spent through centuries to equip the soldiers of Jesus Christ. It would be worth while paying for such armor in whatever currency it takes.

He Must Cast Aside All That Hinders

"Straighten out your private affairs," the Government says to our boys. So we have seen young couples break up newly established homes, say fond farewells, and leave all that they hold dear. Young men cannot be "entangled" and still be good soldiers.

A good soldier of Jesus must say good-by to many pleasant things. Paul said good-by to his home, the happy associations of his friends, his native land, and many other things. He had to give up all these in order to be a good soldier of Jesus. Had not the Master himself told young men to give up home, father, mother, business—all, and to take up their cross and follow him? Had he not said that no man can serve two masters? So Paul insisted that anything that interferes must be cast off. And he himself never regretted having given up everything for Christ. Nor will any man.

He Must Be Brave

Bravery is an inner resource. The best soldier is not one who hates the enemy, but one who believes that he is fighting for justice and right. Because we believe in democracy and Christian civilization, it follows that our soldiers should be the bravest soldiers in the world—and will be, if we all cling to this high ideal.

Paul was a good soldier because he had an inner compulsion, and he tells us what it was. "Remember Jesus Christ," we read in the American Standard Version. The King James Version puts it, "Remember that Jesus Christ." The one emphasizes the personality of Jesus; the other, the facts about him. We need both, of course, but in that order.

The good soldier of Jesus is fortified within when Christ is within his soul—not only the historical Christ of the first century, but also the ever living Christ of today. Daily fellowship with this Christ was Paul's source of strength. Christ gave him power to endure hardship.

He Must Never Give Up

A good soldier never gives up. He fights on. So Paul finished his course; he had fought a good fight. How many there are who start but do not finish!

A scene from the book of Judges always has been a favorite of mine. Gideon and his men had fought a victorious battle, and though he and his three hundred were weary when they came to Jordan, they yet pursued the enemy (Judg. 8: 4).

Many a good cause has been lost because a battle was not followed up to the finish. Witness the battle against the liquor traffic. We thought we had routed the enemy when we won the battle for the Eighteenth Amendment. But we stopped short of real victory; we fail *yet* to pursue the enemy.

He Must Expect Victory

Nothing so heartens a soldier as to believe that he will come through the war victorious and will help to gain the objective for which he fights. An ordinary soldier, of course, cannot be sure of victory; nor can he be sure that even if his side is victorious he will be there to share the results of victory. But Paul, as a good soldier of Jesus, had the inspiration of a firm faith in victory and of his share in the victory. And so, the headsman's ax had no terror for him; he was looking beyond, to the crown of righteousness, both for himself and for others.

A friend of mine who won his part of the relay races in prep school and college for seven consecutive years, told me that as he ran he thought of nothing but the goal, and as he neared the goal he could see nothing else but the tape he must touch *first* in order to win. All his strength went into that effort. Paul did that very thing. "Henceforth."

It is a great thing as the years multiply to have an ever-increasing inspiration for the "henceforth" of life.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

War is brutal, horrible. Innocent women and children bombed and starved; the finest specimens of young manhood sent out to kill and be killed; destruction — death — untold suffering. The church can never glorify war, yet we cannot escape the fact that Christian life is itself a battle. One cannot read the Christian hymns and fail to realize that fact. "The Son of God Goes Forth to War," "Onward Christian Soldiers," "Am I a Soldier of the Cross?" "Fight the Good Fight," and others have as their themes the Christian warfare.

The warfare in which Christianity is engaged, however, is very different from that which pits nation against nation. Its objective is not to kill, but to give life; not to destroy men, but to destroy evil that men might live. The Christian fight is against sin. The Christian's ammunition is not bullets, but the Word of God; his hope is in God's power, not in armaments. The Christian depends on a praying church, rather than on marching armies. His aim is not the political subjugation of any people, but the spiritual liberation of all people. The method of Christian warfare is not the slaughter of others, but the surrender of self.

Developing the Idea

In the first place, the Christian battle is a battle within ourselves. We recall that Peter said, "Dearly beloved, I beseech you . . . abstain from fleshly lusts, which war against the soul" (1 Pet. 2: 11). There is no place here for appeasement. We are called to an unconditional surrender of the self to Christ. The Christian must constantly fight against temptation. In this connection, it is interesting to note that when Paul fully developed his metaphor concerning the armor of God (Eph. 6: 11-18), all but one piece of the armor is for defensive purposes. The only weapon for offense is "the sword of the Spirit, which is the word of God." Indeed, Paul must have felt that Christians are vulnerable to temptation. He knew that the biggest fight a Christian may ever have is with himself. It is at that moment that he must bring into captivity every thought to the obedience of Christ. When it comes to fighting battles, the author of Proverbs

knew the most important conquest one can make. He said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

In the second place, the Christian life is a battle against the forces of unrighteousness in the world. Having conquered with Christ's help the alien elements within himself, the Christian goes forth in Christ's name.

Evil asks to be let alone. Evil told Jesus to mind his own business. When he came to the country of the Gergesenes, the devils cried out: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" In other words, the devils were saying, "You tend to your preaching. We are not bothering you. Why do you bother us?" But evil does bother us. Every person who falls a victim to evil is a challenge to society, and especially to the Christian church, to protect him and others by fighting the source of his ruin. The church does need to bring Christ to society. This statement was made at the Jerusalem conference of the International Missionary Council: "We believe in a Christlike world. We can hope for nothing better. We can be satisfied with nothing less."

In the third place, the challenge to battle for Christ should appeal to young people. It is not a system of "Don't's." It is a crusade for righteousness that ought to engage every nerve and sinew and brain cell a person has. It is no accident that it was to a young man Paul wrote: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4). There must be no entangling alliances with sin. This fight calls for the best youth has to offer. Paul challenged Timothy when he wrote: "This charge I commit unto thee, son Timothy, . . . that thou . . . mightest war a good warfare" (1 Tim. 1:18). Again, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called" (1 Tim. 6:12). Youth likes a crusade; Christianity offers one. Youth has courage; Christianity requires it. Youth likes clean manhood and womanhood; Christianity demands it. Youth craves action; Christianity calls for it.

Discussing the Problem

1. What evils need to be fought today? How can we fight them?

2. What weapons should a Christian use in winning the battle within himself?

3. Why is faith our greatest weapon?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

This lesson is especially easy to teach. Your pupils are familiar with military life; all of them have seen soldiers, sailors, and marines in great numbers, and many of them have an older brother in some branch of the service.

Begin the lesson by contrasting the Roman soldier of Paul's day with the modern American soldier. Call attention to the fact that there are new weapons of warfare, but that the qualities of courage, obedience, and endurance are always prerequisites for good soldiers. Point out that these qualities are as much needed in the Christian life as in military life. Explain, also, how unfortunate it is that brave and noble men should kill one another, when there are so many enemies of the human race against which all mankind should unite.

The Christian army must fight. Its battles are against the evils that are the natural enemies of people. What are some of these evils? Mention ignorance, superstition, immorality, intolerance, greed, injustice, disease, poverty, and other things that are hostile to human welfare. Call attention to some victories which have been won in the name of Christ: the abolition of human slavery, regulations against child labor, providing for education, the discovery of new and healing drugs, and the establishment of hospitals, orphanages, and other institutions to meet human needs. A thrilling story from *Microbe Hunters*, a book that you will find in your public library, will illustrate this point. Remind your pupils that many more victories remain for the future.

If a Baptist Youth Fellowship has not been formed yet, suggest that one be organized. Address inquiries and requests for literature to Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia 3, Pa.

Current newspapers and magazines carry an abundance of illustrative stories about the hardships which the good soldier must endure. Explain why we ought to be willing to suffer and endure more for Christ than for country. Though patriotism is a virtue that should be encouraged, loyalty to Christ is an even higher virtue. One who gives his life for his country is a hero, worthy of every honor; but one who gives his life for Christ is worthy of even higher honors. The soldier of Christ in America today faces little physical danger. His is a spiritual warfare. But spiritual suffering and spiritual wounds are painful; and moral courage must be displayed as much as the serviceman displays physical courage.

Let the young people know that it is not easy to stand for Christian principles and practices. Consider the things discussed in last Sunday's lesson. Is it easy to break down class distinctions, to rise above racial discriminations, to stand up for the people of enemy countries? Not at all.

You may illustrate the lesson by showing how enemy morale has been weakened by the certainty of defeat. On the other hand, the morale of the United Nations has been raised by confidence in their ultimate victory. The morale of Christian soldiers can and should be maintained by faith in the final triumph of Jesus Christ.

Truth in Action

This is the final lesson on Paul. Let the pupils review his life and summarize briefly what inspiration and guidance they have found for their own lives in these lessons. This week's lesson is a fitting conclusion. In it we find Paul saying, "I have fought a good fight, I have finished my course, I have kept the faith." Paul was near the end of his life; our pupils are at the beginning. They should be brought to say, "I will fight a good fight, I will follow the course, I will keep the faith."

What opportunities will these young soldiers of Christ have in life? How can they best serve the cause? Urge that they consider these matters in planning for their life work. Paul was called to serve as a missionary. Timothy was called to be his successor. Not every young Christian will be called to become a preacher or a missionary; but all will have opportunity to serve Christ and to promote his kingdom.

Our churches have depended too largely upon their ministers and other full-time employees. However sincere, well-trained, and willing these persons are to perform their duties in the name of Christ, the real success of the church depends upon laymen and laywomen who, in the name of Christ, will support the church with their means, their presence, their prayers, and their personal service.

The correct words for the test headed "Choose the Right Word" are as follows: (1) letter; (2) satisfaction; (3) Timothy; (4) Roman; (5) discipline; (6) training; (7) sham; (8) brave, strong; (9) triumph.

LESSON 13 — JUNE 25

The Power in Simple Living

Daniel 1: 8-16, 19-20

Daniel 1: 8-16, 19-20

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

KEY VERSE: *Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Dan. 1: 8*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

The book of Daniel tells of four young Jews who were subjected to the temptations of a strange and pagan city, under circumstances that would have given them good excuse for compromising some of their ideals; but they insisted upon following the moral attitudes of the old home town, and vindicated their stand.

The book seems to have been written at a time of extreme moral and political crisis among the Jews of Palestine, as when Antiochus Epiphanes, king of Syria from 175 to 164 B.C., tried to stamp out the worship of God as the Jews practiced it. He desecrated the Temple altar by offering swine's flesh, and otherwise outraged the Jews. Under such treatment and in face of bitter persecution many Jews were lapsing into apostasy. The book of Daniel was the answer to persecution and oppression in whatever form and in whatever age.

The book, of course, deals with events that occurred four hundred years before Antiochus. Nebuchadnezzar, the great king of Babylon (605-562 B.C.), had come against Jerusalem about 600 B.C., had forced Jehoiakim, the young king, to surrender with a large booty from the Temple, and, along with ten thousand princes and other influential persons, to follow the conqueror to Babylon (2 Chron. 36: 6-7). Among the captives were the four young men who were outstanding in physical appearance and education.

Invitation to Compromise

Before taking up the passage of Scripture selected for this study, let us call attention to the utterly new environment into which the four Hebrew youths were suddenly thrust by the trip to Babylon. In Jerusalem it had been a relatively easy matter to worship God and obey the rules of diet which the Jews accepted. Although Jehoiakim himself was very wicked, yet there were without question many of the influential persons in the court who still tried to live right.

But with all their background the temptations the Hebrew youths faced in Babylon must have been serious ones. For one thing, it was hard for a Jew to live true to his religion away from the Temple. For generations back, the Temple had stood on the eastern hill, Mount Zion. On this eminence, twenty-four hundred feet above the level of the Mediterranean Sea, it was a constant and impressive reminder of that which God required of his people. It should not be concluded, however, that the young men from Jerusalem were unaccustomed to things that were morally bad. Conditions were bad indeed before Josiah started to clean them up. Indeed, the basest paganism existed right in Jerusalem (2 Kings 23: 6-7, 11).

Over in Babylon all bars were down. Overlooking the Euphrates River was the magnificent palace of Nebuchadnezzar, connected by a long wall with the temple of Marduk nearly a mile away. Marduk was the god of magicians, who thrived in Babylon, and he was head of a whole family of lesser gods. Perhaps the hardest problem the captives had to face was their own belief that somehow the rule of God diminished as one left the confines of Palestine. If they had been like many Jews of their day they would have assumed that in Babylon the great god Marduk had a right to claim their allegiance and that the moral standards of the Jewish religion were not binding upon them in their new home.

Wine and Meat, or Pulse and Water?

This study has a direct bearing on the problem of beverage alcohol in our day. If the Jewish youths turned away from wine on the ground of its having an alcoholic content, and chose water instead, they were following what to them was a very familiar precedent. Particularly among Essenes and Nazirites (Nazarites) the use of wine was strictly prohibited. Both orders were held in the highest honor. The Nazirites, the older of the two, were so insistent as to prohibit the fruit of the vine in its unfermented state. Samson is a rather unfortunate illustration of the Nazirites (Judg. 13: 5, 7, 14) but Samuel a good one (1 Sam. 1: 11). Amos made a strong attack upon the people who had enticed the Nazirites

to drink (Amos 2:12). John the Baptist was a Nazirite, at least in practice and disposition (Luke 1:15). Furthermore, the Bible makes an unmistakable case against the use of alcoholic liquors. Every Jewish lad was taught that "wine is a mocker" (Prov. 20:1), and that it would bite like a serpent (Prov. 23:31-32).

The Hebrew youths in Babylon could have been from the group who back in the homeland had dedicated themselves to purity of life. Too, they could have determined to be more careful and scrupulous in Babylon than they had been even in Jerusalem. More than twenty-five million persons in the United States have moved their place of residence in the last two years. In new environments it is safe to assume that they have responded in one of two ways; either they have relaxed old moral restraints and left them behind, or they have applied them even more carefully in the new environment.

Simple Living

In studying this lesson it might be advisable to dust off the old copies of such books as Wagner's *Simple Life*, or King's *Rational Living*. The young captives made a deliberate choice of pulse (a simple vegetable diet) and water, rather than a finer and more costly diet of wine and meat.

The temptation to disregard home training in a strange city came through several very subtle but familiar channels. (1) The four Jewish youths were frankly informed that they were looked upon as well favored, highly talented, and capable of receiving the training necessary to occupy high government posts. (2) They were offered splendid opportunities "to stand in the king's palace." (3) They were to be given free education in the Chaldean tongue, an attainment that would have appealed mightily to most Jews. (4) Their food and drink were to be of the very best, "a daily provision of the king's meat, and of the wine which he drank." (5) A great consideration also must have been that, inasmuch as the king of Babylon had absolute power over them, it would be a wise policy to keep in his good graces. There are several areas of modern life in which the same five temptations appear.

Period of Testing

Perhaps the strongest argument presented by the opening chapter of Daniel is in the request of Daniel to Melzar, who was over the eunuchs. "Prove thy servants," he suggested. The argument is that God was on the side of the young men who were faithful to him, and the inference in Judea naturally was that if the people chose God rather than Zeus, they would have God's help.

The key verse in the lesson and in the life of Daniel is verse 8: "Daniel purposed in his heart that he would not defile himself." There would have been no story to tell had this young man gone the way of many, yielding to the pressure of circumstances. But because of his stand for the right he has become a classic example of moral fortitude. The moral standards that applied in Jerusalem applied also in Babylon. His initial step in the strategy of the occasion was to set himself against evil with all his heart. Come what may, he had decided not to do what the king had ordered. He had determined to do what he thought was right.

The world is crying for more Daniels who will not be swept away from their moral moorings by any set of circumstances. We need youth with fixed ideals from which they will not turn. As with Daniel, so it is always—the decision of one will affect the lives of many. We have no way of knowing what Daniel's companions would have decided if his determination had not been made so emphatically. But we do know that they followed him in his decision.

Planned Strategy

Daniel did not go into the matter awkwardly. He did not postpone his decision until the food was before him. He offered a counterproposal and was willing to abide by the results of a test. He took a reasonable attitude. If the Babylonian food and drink would make better men than the pulse and water which he proposed, then he would eat with the Babylonians. He took ten days to make the test and we may well imagine that he and his companions prayed as well as ate during the period. At the end of the ten days their countenances were "fairer and fatter" than those who ate the king's meat.

God Worked Also

The result of the test and of the whole period of preparation was that "God gave them knowledge" above that of all the rest. Note also that the chapter brings God into the story impressively. "God gave Jehoiakim" to the king of Babylon; and "God brought Daniel into favor" with the authorities as he tried to do the right. It would have been hard to convince a Jew that if he stood for God and right, God would fail him. "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Ps. 1:6).

ADULT TEACHER

By Howard K. Williams

■

Daniel was a great man, even by the standards of modern life. He began being a great man when he was a boy. His habits were clean, his mind was alert, his ideals were high. Above all, he was devoutly religious—a youth who stood foursquare for his religious convictions.

Daniel was a boy when Nebuchadnezzar came from Babylon and captured Jerusalem. In keeping with ancient customs, the Babylonian victors carried away, as part of the spoils of conquest, the best of the people in the captured land. Among these captives were four young men, one of whom was Daniel.

Although such deported peoples remained captives, they were treated well and often were given excellent opportunities for education and business and even political offices. The most promising were taken into the palace for special training. So it was that Daniel became a trusted officer in the court. (Read the first six chapters of the book of Daniel for stirring incidents in his career.)

Daniel's Purpose

As a boy, Daniel must have been admired and esteemed by all who knew him—dependable, upright, deeply religious. Read slowly and thoughtfully Daniel 1:4. Think of the best boy you know about twelve to fourteen years of age, and you will have the picture, unless Daniel was even more promising than he. Now, of course, a boy may have many admirable qualities, but fail to become a man of noble and upright character. Failure may come from the lack of even one important characteristic. Verse 8 gives us the reason for Daniel's pilgrimage to stalwart manhood.

Too great emphasis cannot be placed upon the importance of these words: "Daniel purposed in his heart." All greatness begins there—"purpose in the heart." "Keep thy heart with all diligence." Many people have passing fancies that they will do this and that, but to have a purpose within one's soul and *keep* it, is something great. There was Daniel away from home, like many of our boys today, scattered as they are all over the world. He might have said, "Oh, no one cares. I'll go the limit." But he did not say that; he kept his purpose.

Power of Custom

It was the custom for those in training to eat at the king's table; that is,

to eat the same kind of food that the king ate. Intoxicating drinks were a customary part of such meals.

Who was Daniel, a captive youth, to say what he would do over against an age-long custom of the royal palace of Babylon? Was it worth while to resist? Daniel was sure that it was worth while—he was determined that it was. So he refused to eat and drink of the bounties of the king's table.

In the matter of strong drink, custom is the enemy of many people today. One of the greatest betrayals this nation has had came to it at the hands of John Barleycorn. "We promise no more saloons; no more selling to minors. The traffic will be controlled and regulated, with none of the evils that attended prohibition." Those were the promises to the nation, but they were not kept. We know a little of what we have now—taprooms, in some respects worse than saloons ever were; hypocrites debauching a nation, with striking slogans and attractive advertisements.

But after all is said and done, the chief consideration is the purpose in the heart. Do not ever trust the liquor dealers, or the politicians, or even the Government to stop liquor drinking or to regulate it to respectability! The only hope is to get the purpose in individual hearts. Like Daniel, young men and young women must determine not to defile themselves with strong drink.

Adult Example

This determination, of course, involves the example set by adults. If, in a restaurant, a father orders an alcoholic drink with his meal, he should not be greatly surprised if his son, sitting by him, does likewise. Young people do many things that they have seen adults do over and over again. When I see cigarette-smoking, drinking parents at a table with their children, I despair for the children. How can they resist doing as their elders do?

The creation of a purpose in the heart requires a new birth within. Personally, I would not want to face today's temptations without Christ in my heart, any more than I would want to drive an automobile without liability insurance. We need to lay more stress on honest child evangelism—and adult evangelism, too.

To keep a high purpose in the heart, we need constant education. The liquor people are spending millions on creating a thirst among young people. We need to spend millions on creating a Daniel-like purpose in their hearts.

Someone has said, "In our times it is imperative to toast the bride, christen the ship, seal the bargain, speed the friend, salute the New Year, celebrate good fortune, and wake [sit up with] the dead with alcohol." And the same person has said, "The Chinese long ago adopted tea, and they've shown endurance."

Proving Ground

Daniel had seen in his own land what loose living could do. As a result of the sins of others, he and his friends were now in captivity.

If a fair test were made, the results would be evident in a comparison between loose living and the simple standards of life according to decency. I fancy there are but few scientists and thinking men who would advocate drinking as an aid to fine living.

The plea for the drinker is "freedom." Yet we do not make that plea when a man steals or robs or commits murder. Then why should that be the plea when a man drinks that which makes him a potential criminal, and causes him to break the laws of God and of human decency?

On a subway the other evening a man in the uniform of the United States Navy was berating three colored women. Drunk and using language not fit to be used anywhere, he was creating racial antipathy, causing a disturbance, was bringing disgrace to himself and to his nation. Yet some would say that this young man was exercising his liberty!

General Giraud is reported to have made the following statement regarding the French soldiers: "The corner saloon is king of all. The forty-hour week did not bring in anything more to the mother of the family, because the bread-winner spent in two days twice as much as in one. The only result was that the drinkseller prospered. . . . Neither from the point of view of endurance nor of training was the soldier of 1940 equal to that of 1914."

Ten Times Better

At the end of the allotted time it was seen that Daniel and his friends were far better off than those who had eaten and drunk at the king's table. They were healthier; they were wiser; their minds were clearer. In the picturesque language of Scripture, they were "ten times better"—that is, infinitely better—than all the official wise men in the realm.

We may be sure that no good ever can come from drinking alcoholic liquors. Drinking masks as freedom, broadmindedness, affability. But always it binds a man—bodily, mentally, spiritually—in chains that he cannot break.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

"The Army has done one good thing for me," said a young soldier recently. "It has made me eat the right kind of food and get plenty of exercise. I have put on weight and feel fine."

Thousands of young people have had the same experience. They have learned the benefits of disciplined living. But what will they do when once again they become their own disciplinarians, and do not depend upon their officers for every command? Will they demand of themselves right living, right eating, right habits? Unfortunately, in the service, as in civilian life, some people cancel out the benefits of their physical training by intemperance. What the world needs is young people who will expect of themselves clean, wholesome, disciplined living—young people who will be proud to discard those things that endanger health and character.

When God made us, he gave us freedom of choice. We have to choose each day between the hard right and the easy wrong, between selfish appetite and the nobler expressions of service, and between cheap popularity and deep self-respect. We must keep in mind, too, the ideal of the person we ought to be, the person God wants us to be.

While we are free to make our choices, we are not free at all to determine the consequences of our choices. The minute we make our choice, God—the Power at the heart of the universe—takes over, and we soon discover him on the side of clean, honest, temperate living. Daniel chose simple, nourishing food rather than eat of the dainties of the king's table; and he chose good clean water rather than drink the tasty wines that contained the danger-bearing narcotic of alcohol. God and the universe were on the side of Daniel's choices. So Daniel enjoyed vigorous health when others showed the ill effects of dissipation.

Developing the Idea

Each of us have certain powerful appetites that need to be controlled—hunger and thirst, desire for recognition and fellowship, impulses of curiosity and self-assertiveness. These appetites are not bad in themselves. Without them we could not grow. But they can get out of hand easily. They can be misdirected and even perverted. People can

so want recognition, for example, that they will drink liquor (even when they actually would rather not) in order to be accepted by a group that condones the drinking of liquor. But if we want our lives to be everything they should—all that God meant them to be—we must cast our vote on the side of what is right, not just on the side of what is popular. Paul said, "So fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

There is a practical rule to follow when deciding what is right. The rule, as stated by E. Stanley Jones in his *Abundant Living*, is this: "The right thing is always the healthy thing." We now know that it is not healthy to harbor resentment, or to live in violation of our conscience. Certainly it is not healthy to be intemperate. The healthiest way to live is the clean way—the way God ordains.

Not only is it the healthiest way, to live temperately and to reject anything about which our own conscience or the social conscience raises a question, but it is the happiest way. Daniel was happier eating his meal of pulse and water than were those who feasted on the king's fare, for Daniel was living in complete harmony with his conscience. And his case proved the rule that "the right thing is always the healthy thing." At the end of the ten-day trial period, the faces of Daniel and his three friends "appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

Notice, too, that in controlling our appetites and in choosing the right instead of the wrong, we need God's help. Sometimes temptation comes with almost overwhelming power. Many young people, for example, find themselves at times in situations where it is difficult to refuse a drink. One way to help fight a strong temptation is to say a prayer, such as "May my every thought, wish, and deed count for Christ." God will not turn a deaf ear. God is on the side of cleanness and temperance and self-control. We need to put ourselves on the side of these virtues, too.

Discussing the Problem

1. What illustrations can you find to prove the rule that "the right thing is always the healthy thing"?

2. Why do people drink alcohol?

3. How can the churches fight the liquor menace?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

The final class session for this quarter will be a very full one. There will not be time for a lengthy discussion of the lesson. It is suggested, therefore, that at the beginning of the class the questions in *Intermediate-Senior Class*, headed "Test Your Reading," be answered. Then give this week's test, "True or False?" The correct answers are: (1) False; (2) False; (3) True; (4) False; (5) True; (6) True; (7) False; (8) False; (9) False. Call special attention to the fact that in all true-and-false tests, unless the whole statement is true, it must be marked false. If one part of the statement is true and another part false, the whole statement must be marked false.

You will now be ready for the tests on the work of the whole quarter. Do not let any member of the class begin before you give the signal. Be certain that everyone has a pencil, is comfortably seated, and is ready to start. State how much time has been allotted to the first test. Ten or fifteen minutes should be ample. Insist that everyone stop promptly when time is called. The correct answers to Test I are as follows: (1) True; (2) True; (3) False; (4) True; (5) False; (6) False; (7) True; (8) False; (9) False; (10) False; (11) True; (12) False; (13) False; (14) False; (15) False; (16) True; (17) True; (18) True; (19) True; (20) True. Have the pupils exchange papers and score each other before the second test is taken.

Now give definite instructions for the second test. Announce the amount of time that will be allowed for it. The correct answers are as follows: (1) b; (2) c; (3) a; (4) b; (5) b; (6) c; (7) c; (8) c; (9) a; (10) a. When all the papers have been exchanged and scored, allow a few moments for the pupils to count up their individual scores. Be liberal in your praise of the work done. Especially praise those who made the lower scores, for having done as well as they did. Let no one who has really tried feel that he has not done himself credit.

Now distribute the new quarterlies. Ask each pupil to write his name on his quarterly. Call attention to the fact that the quarterlies are beautifully printed and illustrated. They represent the work of many people, including the writer, the editors, the printers, the postman, and the secretary of the Sunday school. In view of the work which has been done to publish them and bring them to the pupils, and in view of what they cost the Sunday school, they should be well cared for and used.

If there is time, give a brief preview of next quarter's lessons. The subject is "The Making of a Nation: Joshua to David." The aim of the quarter will be "to learn through a study of this era from Joshua to David the moral values which make for national stability; to learn from the experiences of early Israel that help may be had from God, and the part which we, as Christian citizens, should play in the life of our own nation." Point out how timely this aim is.

Urge that each lesson be carefully prepared during the week preceding the class session. Point out the value of the Lesson Laboratory. Urge that every pupil undertake the things suggested under "Things to Do" and that each one be prepared to answer the questions under "Test Your Reading."

Truth in Action

Although time will be lacking for a full discussion of this Sunday's lesson, it should by no means be ignored. Special effort should be made to have its truth put into action. The action desired above all others is the forming of a purpose by every member of the class to refrain from using any sort of alcoholic beverage. Some teachers may think it well to have their pupils sign pledges; others will think that it is better to omit a formal pledge. The teacher is free to do it as may seem best in this matter.

The inducements to drink these days are numerous. Most of the newspapers and magazines which come into our homes carry attractive advertisements of beers, wines, and liquors. To offset these, literature against alcohol should be made equally available. If your church has a library, see to it that an abundance of such literature is on constant display and that a special shelf of books dealing with the subject is arranged. If your church does not have a library, it would be well to arrange for a little shelf of books and pamphlets in the classroom. You may always secure free literature from your denominational headquarters, or from the following: The Anti-Saloon League of America, 131 B Street, S.E., Washington, D. C.; The National Woman's Christian Temperance Union, Evanston, Ill.; Allied Youth, N. E. A. Building, Washington, D. C.

"When Johnny comes marching HOME"...

HUNDREDS of thousands of boys from our churches are in this war, impatient to get it finished and to get back HOME to ways of peace and reconstruction. Are we getting ready for the return of these boys-become-men?

Many of them will have seen for themselves the good results of "foreign" missions. Most of them will have acquired a "world view." All of them will have learned the value of regimen and training, the importance of large-scale planning and individual co-operation.

Will your boys find in your church a plan and a program that will command their enthusiastic participation, or will they discover a church that has not kept pace, that invites only indifference?

We must not only "keep going" in their absence . . . we must keep going *ahead*, getting ready in every way to challenge and enlist them with us in a great forward movement of evangelization and Christian teaching for the final Freedom of all men.

IT IS our honest belief that a church in which EVERY leader and worker is a regular reader of *Baptist Leader* and a follower of its valuable suggestions will be *ready* for the return of its servicemen and women. Will you help to make it so in your church?

Planning the Sunday Church School Year

(*Concluded from page 17*)

example, by setting apart a Declaration Day especially for those from junior age and up, by suggesting attendance at the pastor's class for inquirers, by having private conversations with pupils about their acceptance of Christ as Lord and Saviour; (3) through the practice of stewardship, by teaching that we and our possessions belong first to God, by leading to the resolve rightly to use possessions, talents, and time, by explaining the functioning of the church at home and abroad and how the consecration of those things mentioned above translates them into what will enable the church to fulfill its mission, by endeavoring to increase the signing of pledges to contribute regularly for current expenses and benevolences and the use of offering envelopes.

Under the need for materials and methods could be cited anything that had to do with the curriculum in all its phases. The manner of teaching any one lesson or series, or the varieties of ways in which teaching can be done, would make a good emphasis for the year.

"Have we slid into a rut?" is a question every responsible leader should ask from time to time. What are other schools doing? Are we adopting any of the tried proposals of our Christian Education Department? Is our organization the same as it was thirty years ago or have we seen the results of some new ideas? The school as an integral part of the church, within the church budget, with a church board having oversight, is something that still many churches and schools should thoroughly consider. The unified service is another pertinent subject for consideration.

If the building which houses the church school is inadequate, here is an opportunity for study and recommendations. It may be that changes such as redecorating or re-arranging rooms or providing new equipment should have attention in the year's program.

Perhaps it would be a worth-while guide to you who plan for the work of next session to list some immediate objectives such as these: to get acquainted with the Bible, to realize closer home and church co-operation, to engage in more definite service projects, to become more familiar with the missionary purpose and program of the church, to learn how to be a good Christian citizen, to study how to have a just and durable peace, to discover the values of temperance, to make use of fellowship and recreation, to provide a class for leadership training, to increase attendance and enrollment. Where can be found any finer aims with which to start than on the Achievement Chart for our Baptist Sunday schools?

When a few immediate objectives hav been decided upon, write down the way in which they can best be accomplished. As you do this, have not one or two, bu all the departments of the school i mind. Not all the departments can hel reach the goals in the same way, but a should be united in striving toward som common end.

The chairman of the board should g over the suggested program with th pastor, who with the others should hav attended the Round Table and some o the monthly board meetings. Beside offering one or two main objectives wit some supporting aims, the question o holding a school of missions within th framework of the church school is dis cussed with the pastor. Decisions abou requirements for graduation with hono are made. Plans for general assembl at stated times are considered and specia days like Rally Day, School of Missio Convocation, Children's Day, and th like, are designated. Service activities b departments and classes are propose and dates for social gatherings are se down. A most important part of th suggested program is the arranging fo the monthly workers' conferences with sequence of topics and speakers whic will be of greatest benefit to all. Afte the whole program has been finall adopted, it should be mimeographed i its complete form, with a full list o events and dates appended, and supplie to every worker.

Did somebody ask who initiates th tentative plans which are to be brough before the setting-up conference? Th answer might vary under differing cir cumstances. It might be a special com mittee elected or appointed; it might b the superintendent; but preferably i would be a board or committee of Chris tian education, elected as are othe boards and committees of the church a its annual meeting and composed o interested and capable people both out side and within the actively teachin group.

The school that plans knows its dest nation. It knows the road it is to trave However, planning ahead does not mea that if unforeseen opportunities for im provement arise the schedule must not b changed. On the contrary, if certain ad ditions will strengthen the program the should be fitted in as part of the whol "Subject to change without notice," wa once printed on a steamboat timetabl While stability is exceedingly importan the ability to change our church scho program when circumstances warra is also to be commended.